

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., June 4, 1925

NEW SERIES
VOLUME XXVII, No. 2

Dr. W. A. Hewitt of Jackson is assisting Pastor B. C. Cook in a revival meeting at Sardis.

The University of Vienna is said to be closed temporarily because of the riots over girls having their hair bobbed.

In the recent meeting of First Church, Columbus, in which Pastor Franks preached, there were fifty-six additions, forty-one by baptism.

The Federal Department of Labor reports that 87,000 babies in the United States died last year less than a month old, and 187,000 who were less than a year old. Efforts are being made to remove the cause.

Mrs. M. F. VanLandingham writes, to correct a statement in the Record as to previous meetings of the Southern Baptist Convention. She reminds us that the Convention met in Atlanta in 1919, in Nashville 1914, and in Houston 1915.

Mississippi College was well represented in the commencement at the Southern Seminary. Dr. J. R. Hobbs, an alumnus of M. C., preached the commencement sermon, and Dr. M. O. Patterson, an alumnus and head of the Bible Department, made the alumni address. The reputation of the college is safe in their hands.

There will be a revival at the Southern Camps, beginning June 14th, lasting 10 days. W. P. Sandifer, preacher, and C. G. White and wife, singers. Brethren, pray for us that the Lord will come in great power. That we may have a revival to that end Christians may be moved to duty and souls born into the Kingdom.

—W. P. Sandifer, Pastor.

June 28 is Christian Education Day in the Sunday Schools. Be sure to see that the people have a chance to learn something of our great educational institutions and that the young people are inspired with a purpose to fit themselves by training and knowledge and culture for the highest usefulness in Christian service. Special offerings are in order for this department of work.

Dr. W. F. Yarborough of Hattiesburg writes that the First Church gave to the 1925 Program from January 1 to April 30, \$1,500, and not \$500 as reported in The Record. He wishes it had been still more. We are glad to make this statement, but the difference of \$1,000 came to Dr. Gunter's office on May 1st, after the books were closed, and so will be reported by him as among the receipts of May.

Dr. Austin Crouch of Murfreesboro, Tenn., is chairman of a committee and Mr. W. M. Whittington is member from Mississippi appointed at the recent meeting of the Southern Baptist Convention to study the business methods of the Convention and make recommendations next year; said committee to be composed of one representative from each state and the District of Columbia. One-half of these at least shall be laymen and none of them shall be employees of the Convention or any of its agencies. Authority shall be given the committee to secure any facts or information desired from any and all Convention agencies.

REVIVAL MEETINGS

Quite a large number of the best pastors of the State have volunteered to give a week's service to churches which have not thus far arranged for their revival meetings. If there is a church in the State which needs such a man, please let us know at once the date desired and the station to which the preacher shall go; also give us the name of the church and association. The churches will be expected to make a free will offering. No other stipulation is made. Give us also the name of the pastor of the church and if the church has no pastor the name of the church clerk.

—R. B. Gunter.

The Baptist Message of Louisiana probably has the largest circulation of any Baptist paper in the South in proportion to the Baptist population. With about 100,000 Baptists their paper has a circulation of 15,000.

Dr. Luther Little of Charlotte, N. C., has been called to Second Church, St. Louis, where Dr. C. C. Bitting was long time pastor. Dr. Little is a native of Mississippi, and the Second Church co-operates with the Northern Convention.

The third annual meeting of the Baptist Bible Union of North America will be held in the First Presbyterian Church of Seattle, Washington, June 24-29, immediately preceding the meeting of the Northern Baptist Convention. The program bears a strong resemblance to those of previous years, particularly in the personnel.

A resolution presented by Dr. L. G. Broughton and adopted by the Convention provides for restoring the department of evangelism in the Home Board, that the superintendent have a salary equal to that of any general secretary, the superintendent to select evangelists, subject to approval by the Board's Committee on Evangelism, and be practically free in the management of his department.

Dr. Cornelius Woelfkin resigned as pastor of Park Avenue Baptist Church in New York after thirteen years of service. He has been in the ministry for forty years, six of which were spent as professor in Rochester Seminary. The Park Avenue Church, of which John D. Rockefeller, Jr., is a member, has called Dr. Harry Emerson Fosdick, and he stipulates as one condition of his acceptance that people may become members without being baptized at all, or may be sprinkled if they choose. He proposes also to continue as professor in Union Theological Seminary, which was once under Presbyterian control.

NOTICE

A pastor asks if the contributions to the Seminary building will be credited on the quota of a church for the 1925 program. The Seminary contributions do not count on the 1925 quota of any church. This is in accordance with the action of the State Board and also the State Convention. This is true also of the college campaigns and all designated gifts.

—R. B. Gunter.

Dr. Bustard resigns at Euclid Avenue, Cleveland, after sixteen years of service.

First Church, Meridian, recently installed a large pipe organ with appropriate musical accompaniment.

Tchula Baptist Church has placed the Baptist Record in every home in the church. This was done by Rev. L. E. Lightsey of Montrose, Miss.

Dr. and Mrs. Martin Ball, well known and beloved in Mississippi, now of Paris, Tennessee, recently celebrated their fiftieth wedding anniversary.

Mrs. W. B. Watkins, of Aberdeen, Miss., was the first one to send in subscription on the plan as outlined in the supplement of the Baptist Record, issue of May 28, 1925.

A revival campaign is now in progress at First Baptist Church, Winnsboro, Louisiana, with the pastor, Rev. A. H. Cullen, doing the preaching and Rev. Wm. S. Dixon, the Baptist preacher and gospel singer, leading the music. Fine interest is reported.

Brother T. E. Spencer of East Moss Point Church has a standing offer in his church to pay half the subscription to The Baptist Record for any member who feels unable to pay the full amount, and they are availing themselves of his kindness.

From Lyon, Pastor D. A. McCall writes: "Dr. W. H. Davis of Louisville Seminary is noted as a scholar and teacher. He is just as good at being a congenial and winsome fellow. He is a splendid preacher too. Our morning crowds were the best we have had—lacked only twelve equalling our membership a couple of times. Our night services were fine and had the largest congregation the last Sunday night that has been in the church for any service so far as I know. Dr. Davis stayed with the Book and teaches all along. Several have already asked that we have him back for a mid-winter Bible school. Yet Dr. Davis was not the central figure in the meetings—he did not seek to be, but made Christ his theme and how Christ was magnified! We baptize next Sunday and the fine thing about the meeting is that others are coming to add to the results of the meeting.

Thursday morning a motion carried that a committee be appointed to study the methods of conducting the business of the Convention and make recommendations next year if they think changes in methods should be made, this committee to be composed of one member from each state and one from the District of Columbia, none of whom is to be an employee of the Convention or any of its agencies. The reason for this committee, as explained by Austin Crouch of Tennessee, who presented the motion, was that in view of the necessity of enlisting individuals and churches it is necessary to teach the right thing, to formulate a worth while and well rounded program and carry out that program by wise economical administration. Brother Crouch explained that like a Ford we need a little oil here and there, a bolt tightened, a few accessories added, perhaps get rid of a little antiquated machinery, etc.—Ex.

CONVENTION REFLECTIONS

The Convention at Memphis was good, but it is getting too big and mighty noisy; however, I am going to stay with them. I was at Memphis thirty-six years ago. That was the first time I ever saw the Southern Baptist Convention. Rev. R. A. Venable was pastor here then and Dr. J. R. Graves was living and editor of the Tennessee Baptist. On Sunday Dr. Joseph Parker of England preached at the First Church and Dr. Lofton at the Central. Many of those choice souls are now gone, but the work goes on.

The best I can remember there was more religion in the Convention then than now. No clapping of hands, and not so much going in and coming out while the speaker was on the floor, but this is modern times, and in many things I am not a modernist. Have never belonged to but two things, the Baptist Church and the Democratic party, and I believe the Lord had them in mind when He said: "Ye are the light of the world and the salt of the earth."

I attended the Fundamentalist Conference and the North American Bible Union, which met at Memphis week before the Convention met and heard some good things, but I have been a fundamentalist and a Bible man all my life, but I have not gotten mad with anyone about it. Have not done very much but I have held to the old doctrines and have been loyal to every phase of the work and tried to keep sweet. What we need more than anything else now is more piety in the church. Our contributions are a long way ahead of our religion. Let the contributions continue, but bring up the religion.

I am in Oklahoma resting and visiting my son, Luther, who is district attorney in the city of Tulsa. The banks in this city have eighty millions, the Osage tribe of Indians alone have thirty millions. The churches are built of brick, stone, and marble, and fairly well attended. The public school buildings cover ninety acres. The oil spoiled the water in the wells, springs and creeks, hence the water is conveyed to the city from the mountains sixty miles away. The plant cost the city six million dollars. There are millions of dollars in homes here. The streets are wide and oiled, and hence no dust. Luther put me at the Marquette Hotel, at five dollars per day—and I am enjoying it, but I can't tell how long he will enjoy it. This is a great country, but God has not put all the good in one place, and I still love the piney woods and her people. And all the saved shall come into the Union Depot after a while.—J. H. Lane.

THINK

It may seem a tame platitude to assert the self-evident truth that everyone has the inherent, God-given right to think and to act according to his judgment, and conscience. Yet we find in the dealings of men with one another that this axiomatic truth is not universally conceded.

The right to think and act voluntarily is the logical starting point of liberty. The gospel of Jesus Christ, the Son of God, teaches the right of individual thought and action, without which there can be no personal responsibility. It points man to the exercise of personal faith, or belief, without regard to that of any other man in order to justification and salvation. Any system of government, political or religious that denies the right of each subject to think and act for himself, is unjust, undemocratic, unscriptural, tyrannical, and must culminate in ignorance, superstition, serfdom and slavery to the governed.

"The true purpose of civil government is to preserve individual rights, and the just power, or authority, of civil governments are derived from the consent of the governed." The love and declaration of this principle gave rise to a new nation, in which the governmental authority represents the will of the people. The right to self-government is inherent with the right to think. If I am not mistaken in the prophecies

and teaching of the Bible, and in signs of the present times, it is high time for all liberty-loving people to think seriously. To "think soberly as they ought to think". "Eternal vigilance is the price of liberty".—C. M. Sherrouse.

A FOUR-FOLD ANSWER TO MODERNISM

By L. R. Scarborough

Southern Baptists stand almost 100 per cent against modernism. This is true in their pulpits and in their schools and seminaries. I do not know of a Southern Baptist pulpit that teaches modernism. I do not know of a single college or seminary faculty among Southern Baptists that stands for modernism. Here and there there may be a few teachers or preachers somewhat in the drift. They are very few and far between; and, so far as their drift is known, they are unpopular with their constituency. I have great confidence in the orthodoxy of the Baptist ministry and the Baptist teachers among Southern Baptists. It is true in the hearts of the great mass of nearly four million of their membership. They are now offering a four-fold answer to the fallacies of this departure from the truth of the Gospel.

Answer Number One

The first great answer Southern Baptists are now making against the fallacies of modernism is a declaration of faith approved by the Southern Baptist Convention almost unanimously, in which the fundamentals of New Testament truth are pronounced without compromise, camouflage or dodge. This pronouncement, without binding authority upon any church or any conscience, is a declaration of what Southern Baptists believe. It is positive and constructive. It is not a disclaimer. No man can sanely say that in any particular this document dodges. It is not a creed. It is a declaration of faith. I can point out twelve great, constructive, Baptist broadsides against the fallacies of modernism in this declaration of faith. Whoever accepts these twenty-five articles conscientiously is four-square against modernism, anti-supernaturalism, rationalism and evolution. There is no standing ground in this pronouncement for the evolutionists. I could wish that every Baptist pastor in the South would read carefully and discuss co-operantly this great document in the pulpit of his church. I should be glad to see every church in the South unanimously vote to make it their articles of faith. It would be an unanswerable argument against modernism. It would be instructive to the young. It ought to be inspirational to all our people.

Answer Number Two

The second great, constructive answer to modernism is found in the sound, gospel, orthodox Baptist pulpits and Baptist schools in the South. There are around 27,000 Baptist pulpits; there are 116 Baptist schools and 3 great Baptist seminaries with thousands of teachers in them; and practically unanimously these are filled by lovers of the truth as revealed in the New Testament; and friends of Jesus Christ will accept without hesitation every article in the Memphis declaration of faith. These pulpits and professorships form a mighty, impregnable bulwark against the tides of modernism. Through these places of teaching and preaching we are lifting up a great standard against all those who oppose or would seek to destroy the gospel of the Lord Jesus Christ. These orthodox preachers and teachers are going on in a great, constructive proclamation of the truth, implanting its saving grace in the hearts of hundreds of thousands of our people. I thank God that Southern Baptists are almost 100 per cent against modernism and are building a constructive wall against its encroachments.

Answer Number Three

The third great answer Southern Baptists are giving to the fallacies of modernism is a co-operative, constructive program for financing all

the causes and institutions fostered by our people. This program includes all our causes, seeks to enlist all our people, is based on Bible stewardship, calls our people to tithing, sets up a New Testament order of giving based upon the voluntary principle of the New Testament—regular, that is, weekly; proportionate, that is, the tithe; systematic, that is, according to the budget. It seeks to honor the treasury of Christ's churches and it gives a fair percentage to all the causes and will, if adopted by our churches and conscientiously practiced in a great, systematic, liberal way, bring a full support for all our institutions and movements now and provide for large growth in the future. Orthodoxy alone won't save our people. We cannot be orthodox in our faith and be loyal to the New Testament without proving our faith by our works. Any man or church who refuses to assume the responsibilities of the work of the Kingdom of God has no right to dictate the doctrines of our faith. Our only way out from the embarrassment of our debts and the pressing obligations, financial and spiritual, that are now on us, is for every pastor, church, school, and all our other forces to get behind this co-operative program and bring our churches up to the practice of New Testament stewardship in its practical application in the church budget; and this will be a great answer against the fallacies of modernism.

Answer Number Four

Probably our greatest answer to modernism at this time is a Southwide and a worldwide, united, co-operative effort in evangelism. The untruth of modernism will be burned up in the hot fires of New Testament evangelism, fed and fanned by a great Southwide, passionate effort to win men from their sins. This can be done by Home Board, Foreign Board, Education Board, state Boards, associational Boards, organizing to win souls. It can be done by pastoral evangelism, domestic soul-winning, open-air meetings, street-corner revivals, tabernacle and tent soul-winning campaigns. It can be done by constant, perennial prayer for permanent soul-winning purposes. It can be done by the enduing power of God coming down on a faithful, aggressive, co-operant people.

My prayer is that we will lift up these four mighty standards against the enemies of the gospel. Let this four-fold answer be the answer of Southern Baptists.

Some Pressing Perils

As I see the situation, we face some dangers and I would caution the brotherhood against them.

1. Destruction of confidence in leadership. Our leaders are true to the truth. They are doing their best against great difficulties. He who seeks to destroy the confidence of the people in the chosen leaders of the churches and denomination, by innuendoes, and misrepresentation, is aiding the cause of modernism. Such conduct sows the seed of suicide and will cause people to lose confidence in such critics.

2. We are in great danger of being obsessed by anti-evolutionism. Many of our people have a brain spasm on this matter now. I pray for sanity and ballast to our people. We must remember that we have other enemies of the truth besides evolution. If we destroy the confidence of our people in our schools and boards and leaders by an obsession against evolution, we will "kill the goose that lays the golden egg" and destroy ourselves. Positive, aggressive construction is far better than too much negation and non-co-operation.

3. There is great danger that many of our churches will allow local emergencies to kill the spirit of worldwide co-operation. When a church allows itself to get so many local paid helpers or gets under too big a building program, however great the emergency, that the church cannot do its part in the statewide and worldwide program, it is courting death and sowing the seeds of suicide in its own life. If our leadership in our churches does not guard this point we

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will destroy our denominational causes; and with such a policy destroy themselves. Christ's command to preach the gospel in Jerusalem was not stronger than his command to preach the gospel to the uttermost parts of the world.

4. We are in great danger of the destruction caused by a critical mind. I urge our people to play off of criticisms and play on co-operation. Constructive co-operation is what we need now more than destructive criticism.

5. There is great danger that we will soft-pedal the denominational program and not put on the budget and not call our people back to co-operative measures, away from pleasure-loving self-indulgence. We need to pray and win souls, organize to win souls, and organize our people to systematic, proportionate, regular and liberal giving and bring all the tithes and offerings into the storehouse of God. If I understand anything about our situation, I believe this is the way out now and I commit myself to this program unhesitatingly and with all I have got. Will you join me?

REPORT OF COMMITTEE ON BAPTIST FAITH AND MESSAGE

(Presented to the Southern Baptist Convention, in session at Memphis, Tenn., May 14, 1925.)

Your committee beg leave to report as follows:

Your committee recognize that they were appointed "to consider the advisability of issuing another statement of the Baptist Faith and Message, and to report at the next Convention."

In pursuance of the instructions of the Convention, and in consideration of the general denominational situation, your committee have decided to recommend the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of present needs, for approval by the Convention, in the event a statement of the Baptist faith and message is deemed necessary at this time.

The present occasion for a reaffirmation of Christian fundamentals is the prevalence of naturalism in the modern teaching and preaching of religion. Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith.

As introductory to the doctrinal articles, we recommend the adoption by the Convention of the following statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life, believing that some such statement will clarify the atmosphere and remove some causes of misunderstanding, friction, and apprehension. Baptists approve and circulate confessions of faith with the following understandings, namely:

(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God, faith in Jesus Christ as Saviour and Lord.

(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

(5) That they are statements of religious convictions, drawn from the Scriptures, and are not

to be used to hamper freedom of thought or investigation in other realms of life.

The Scriptures

1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

God

2. There is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

The Fall of Man

3. Man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) He was created in a state of holiness under the law of his maker, but, through the temptation of Satan he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

The Way of Salvation

4. The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience, and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Savior.

Justification

5. Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any work of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

The Freedom of Salvation

6. The blessings of salvation are made free to all by the Gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Savior and Lord.

Regeneration

7. Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

Repentance and Faith

8. We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving

the Lord Jesus Christ as our Prophet, Priest and King; and relying on him alone as the only and all-sufficient Savior.

God's Purpose of Grace

9. Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man, and comprehends all the means in connection with the end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

Sanctification

10. Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.

Perseverance

11. All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.

A Gospel Church

12. A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word, and seeking to extend the Gospel to the ends of the earth. Its Scriptural officers are bishops or elders and deacons.

Baptism and the Lord's Supper

13. Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Savior. It is prerequisite to the privilege of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, commemorate the dying love of Christ.

The Lord's Day

14. The first day of the week is the Lord's day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead, and should be employed in exercise of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of necessity and mercy only excepted.

The Righteous and the Wicked

15. There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

The Resurrection

16. The Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

The Return of the Lord

17. The New Testament teaches in many places the visible and personal return of Jesus to this earth. "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." The time of his coming is not revealed. "Of that day and hour knoweth no one, no, not the angels in heaven, but my Father only." (Matt. 24:36.) It

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

UNDERSTANDEST THOU WHAT THOU READEST?

Of what use is a book in the hands of a person who cannot read? All the riches of the treasures of truth may be locked in its pages; salvation, glory, heaven, wisdom, knowledge, and all that he needs for time and eternity; but if he cannot read, it remains a sealed book. He can have no conception of the worth of what is there hidden from the eyes of his mind.

But a person may be able to read in one language and the book he holds may be written in a different language, and so he is helpless, and the book is useless. Again the book may be in the same language that he speaks, but may contain words that are new and so meaningless to him. A person who speaks English and can converse intelligently on ordinary subjects will find himself in rarified air when he begins to study the subject of psychology for example. Mentally he finds it difficult to breathe and he will have to get accustomed to it or move to a lower level. This is due partly to unfamiliar words and partly to unfamiliar ideas. It will be at first difficult for him to understand what he reads. It is out of his element, or he is himself out of his element.

Have you heard people say they cannot understand the Bible? Maybe you have sometimes felt the same way yourself. Suppose somebody should suddenly accost you with the question, "Understandest thou what thou readeest?" What a blank feeling one must have to see a book full of information, from which others seem to get so much of pleasure and profit, and himself be unable to read a word of it! Isn't it pitiful? But how much better off is the man who can pronounce all the words and read every sentence consecutively, but still get nothing out of it? See nothing in it? How many people there are like the Ethiopian eunuch who in answer to Philip's question have to say, "How can I—except someone shall guide me!"

This word "how", this question "how can I" may be one of despair or it may be one of awakening hope and sincere inquiry. In the mouth of the eunuch it seems to begin in despair and end in hope: "How can I?" And then the possibility of help occurs to him, "Except someone shall guide me."

Now this opens the way for the answer. It is two-fold. First we must recognize the utter hopelessness of man in understanding the things of God except by divine revelation and illumination. The revelation is both in the Book and in the mind of the reader. God has given us the revelation of himself in the Bible, but even there it is locked in from us until the Spirit of God illumines our minds for its understanding. Well may we pray with the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law"; or we may join Paul in the prayer in Ephesians, "that the God of our Lord Jesus Christ, the Father of glory may give unto us a spirit of wisdom and revelation in the knowledge of Him; having the eyes of our heart enlightened."

It is still true that the natural man receiveth not the things of the Spirit of God, he cannot know them for they are spiritually discerned. But he that is spiritual examineth all things. There is no need for turning away in despair from the Bible, for God has promised us his Spirit to guide us into all the truth. If we recognize our limitations, confess our inability, and ask for the Spirit of God to show us the things of Christ, he will not be slow to respond to our call.

Beside this God provides human agencies for our assistance. Teachers and preachers, men who write books and otherwise are used of God to open up the Scriptures to us are God's messengers to unfold the meaning of his word. There are Spirit filled and Spirit illumined men who like Philip are willing to sit by us and able to make the word of God glow with its secret meaning, and we are able to say with the disciples on the way to Emmaus as Jesus talked with them, "Did not our hearts burn within us while He spake to us in the way, while He opened to us the Scriptures."

MISSISSIPPI AND HILLMAN COMMENCEMENTS

Clinton is the educational Mecca of Mississippi Baptists because of the two colleges with history running back seventy-two years in the school for young women and ninety-nine in the school for young men. The crowd this year showed no diminution in size or interest. The commencement sermon was by Dr. J. W. Mayfield of McComb. He is a doctor now, for the trustees of Mississippi College doctored him last week, along with Pastor W. M. Bostick of Memphis. We missed the sermon, but heard the echoes for days afterward.

On Sunday night a sacred concert was given under the management of Prof. Kalinowski, which proclaimed him and the others true musicians with the spirit of worship. On Saturday night the concert at Hillman was a demonstration of what this great institution is doing in training of young women. Monday was a day of oratory which resulted in medals being awarded Eric Dykes, Freshman; Zack VanLandingham, Sophomore; Otis Jones, Junior; and medals to James Street and Richard Campbell for excellence in extemporaneous debate. A gold watch was given Mr. George Gandy for being the all round best student.

Scholarships in Baylor College were awarded to two Seniors in Hillman on their record as students, Miss Ruth Watkins of Clinton, and Miss Frances Dilworth. Seventy-two young men and two young ladies were given diplomas from Mississippi College, the largest number ever. Thirty young ladies were graduated from Hillman, again the largest number. Presidents J. W. Provine and M. P. L. Berry were as "proud as Punch", and so were we all. The Department of Biology in Mississippi College will be under the direction of Mr. Wendel Bailey of Jackson, graduate from Cornell. Prof. Sumrall will teach in the Department of Education and History. Mr. Bailey Price will assist in Mathematics. Messrs. Edwin Hale and Griff Lee are added to the athletic force. A prize was awarded Mr. Price for high rank in scholarship, having an average of over 98. This was presented in fitting words by his uncle, Dr. B. W. Griffith.

The address of Monday evening to the graduating classes was by Dr. M. E. Dodd of Shreveport. He spoke on the Dignity and Destiny of Man. It was a magnificent appeal to all that was good in us and a call to the highest attainment in life and service. Class reunions embraced those of 1885, 1895, 1905, and 1915. Among them were men in most influential positions in many callings. The banquet closed the series of exercises with a feast for body and mind, with good fellowship and great loyalty.

TENNESSEE IN THE SPOTLIGHT

The daily papers from one end of the country to the other are having a good time reporting the doings at Dayton, Tennessee, and all the people and incidents and issues that now cluster about this village in the hills. It so happened that a young fellow teaching there in the public school was the first to be used as a beacon light to draw the attention of the world to this hitherto unknown community. Some people are find-without its humorous aspects. Others are quite without its humorous aspects. Others are quite excited over it, as if the fate of religion and science were to be decided at this Thermopylae. It is only natural that the subject of evolution which has been attracting the attention of Conventions and General Assemblies should be an alluring subject for news gatherers and a treasure trove for publicity seekers and agents.

Several prominent or would-be prominent people on both sides of the religio-scientific controversy have thought it a good time to get into the spotlight; so here comes Darrow, Bryan, Wells, and a whole troupe from the Limpity Leg offering their advice or counsel or services for the good of the cause. Everybody in Dayton from the barber to the high sheriff is ready for action with tongue or fist, whichever is most needed or handy.

The whole business is threatened with becoming a burlesque if the reporters can have their way, and the real case to be tried is likely to be overlooked or misunderstood. Like every other great fight it is first and foremost an effort to win in the great court of public opinion. So it was in the world war. An effort must be made to justify one or the other party before the bar of the invisible and impalpable world court. Nearly all battles are fought out chiefly in the newspapers. And it is a good place if you can get the truth told. Like most other wars, too, it is a fight for "LIBERTY". Both sides as always are champions of "Liberty". And doubtless both think they are telling the truth. The evolution advocate says he is fighting for freedom of thought, freedom to speak, freedom to teach, to be unshackled in his mind and in his mouth. The anti-evolutionist is no less insistent that he is fighting for freedom of conscience; that he does not propose to be forced to pay taxes to have something rammed down the throats of his children which he does not believe, but which in his opinion is destructive of religious faith. He believes that the freedom of religion will protect him from having irreligion forced on him, and his being forced to pay for it. So there you are.

Amidst this confusion there are one or two things that we will do well to keep in mind. The first is that this trial in Dayton, Tennessee, is for the purpose of determining whether this young man has violated the law of his state. It is not whether the Bible is true or whether evolution is false, but whether Scopes is guilty of violating a statute. It is not even whether it is a good law or a bad law, but whether he has violated the law. This is the question that will be worked out in the court house, whatever questions may be agitated in the newspapers.

The next question, if he is found guilty, will be for the higher courts to determine the constitutionality of the law, whether or not this particular law is in violation of or in harmony with the Constitution of the United States. It is not a matter that can be settled by the preachers or churches or newspapers or scientists, but by the courts. We will have to wait and see what they have to say. In the meantime, and then long after the case has gone through the courts, the rest of us can fight our battles in peace and quiet to our heart's content. There's plenty of time. And the truth of the Bible and the conclusions of science are matters the courts don't deal with.

The Searchlight announces a report from North Carolina that Dr. W. L. Potat has offered his resignation as president of Wake Forest College.

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Convention Board Department

R. B. Gunter, Corresponding Secretary

BROTHERLY LOVE AND RELIGIOUS DUTY

The writer of the letter to the Hebrews says in the first verse of the 13th chapter: "Let brotherly love continue." Does he mean love for your brother in the flesh, love for your brother in the faith, or love for humanity at large? It is doubtful whether he meant all mankind. (Nevertheless we are under obligation to love even our enemies.) He would doubtless have used some other term than brother. It is also doubtful whether he means love for your brother in the flesh. It is reasonable to suppose that the writer had in mind your brother in the faith.

But what does he mean by brotherly love? Does he mean such love as one has for his brother in the flesh? We think not. Does he have in mind such love as we hear of when speaking of the whole human race being one great brotherhood? We do not think so. Then what can he mean? He evidently means that love which one in the faith should have for another in the faith. This is a love which seeks to promote the welfare and the well being of that brother. This love seeks to restrain him when he would go wrong. It seeks to set him on the right way when he has gone wrong. It tries to rescue him from the snare into which he has been led. But there are some things which this love does not do. It does not try to coerce a brother in the faith. It does not use physical force. It does not seek to break his will, or to force him against his will. It does not desire an involuntary change. Neither does it lose interest in him because his course varies from that of his brother. It does not lose patience with him. It does not willingly give him up. It would not turn him against his judgment; but would seek to change or to convince his judgment by causing him to see the error of his way.

By the above course, the erring brother's religious liberty is respected and conserved. He may be a slave, but not to you. He cannot blame you for it. If you have sought to enlighten him, you are not to be blamed. If he followed you without his judgment having been convinced, he would be a slave and his religious liberty jeopardized. His course would not be voluntary. The worship which God wants is that which is in spirit and in truth; but if the man's judgment be not convinced, he cannot render such worship, for he knows not whether he has the truth, and he has not the Spirit; if he did he would know the truth.

Now this love which I manifest towards my brother, he should reciprocate. But I should manifest it whether he does or not. This liberty which I allow him, he should also allow me. If I do not coerce him, he should not try to coerce me.

Brotherly love does not necessarily mean indulgence. If your brother would take poison, you would try to prevent it. It does not mean that you would refrain from protesting against his course. This is true in moral issues. It is true in religious matters. Receive a brother who is weak, but not for settling doubts. "Ye which are strong, bear the infirmities of the weak". But in religious issues you are not to interfere with one's liberty by forcing him with physical force. "I persuade men", Paul said.

If your brother would restrain you from expressing your conscientious convictions, or if you would suppress the expression of his convictions, he makes of you a slave rather than a free man; and vice-versa, you make of him a slave by taking from him the freedom of conscience and the free-

dom of speech. And slavery of conscience is the severest servitude.

These principles should be scrupulously observed in agitating this question of union meetings, unified budget, and in all of our work. When we call a thing union, it should be because, that is what it is. The spirit of reciprocity should prevail. Baptists must be democratic in all they do. If Baptist churches enter into union meetings with other denominations, using a Baptist evangelist, then they should continue union meetings until Methodists, Presbyterians, Episcopalians, Lutherans, Disciples, and all, have had opportunity to put up their evangelists. And if Baptists believe in religious liberty and democracy, they should permit those evangelists to express their tenets concerning any and all teachings of the Scriptures. A Baptist should be that broad at least. Then he should always be broad enough to hear all of the truths and all of the other's contentions in order that he may know when the other is in error. He should not, however, sacrifice any of the truth either by tolerance or by silence. He must be fair with those co-operating.

At this time we are earnestly advocating a Co-operative Program and a Unified Budget. We believe in it. There is economy in it. There is efficiency. It is good business. A dollar will reach farther. The Kingdom will come faster. But while all this is true, we should not deny to any one the freedom of designating his gift, or of adopting some other method for making his contributions. If our system means more to Christ, then we hope to convince others that it does, and that they may thereby be constrained to adopt it.

But finally, brotherly love and liberty in all of their expressions should be true to Christ who is the incarnation of love and the exponent of religious liberty. We should allow our admiration for no man to supercede or to overshadow Christ. For then, we degenerate into hero worshipers which is partial and factious and narrow and disloyal. Christ must be central and supreme before we can have love for all men and before we can be broad enough to grant religious liberty to all and before we can have the courage to stand aright for all of His teachings under all kinds of pressure. When Christ is supreme, all other things take their proper place. We should let neither pastor, evangelist, social standing, business, nor persecution obscure Christ from our view, or dethrone him from our inmost loyalty and love.

This is an auspicious time for practicing brotherly love. All my brethren do not agree with me on all points, and I do not agree with them. But I am inclined to believe that if the spirit of brotherly love prevails on both sides, we shall soon come to agreement. This is certain to be if both are seeking first the Kingdom rather than seeking to carry each his point. Keeping before us Christ's commission will help to clarify our vision. Amen.

—R. B. Gunter.

Observations

In a recent issue of the Baptist Record in the statement concerning the Baptist Record for the first six months, the statement was printed to the effect that the Record had put out \$4,500.00 in equipment, when it should have been \$450.00.

West Laurel Church got into the wrong list recently, having been given under the head of the churches which had paid but which had not reported on the canvass. This was a mistake,

for West Laurel reported in full on the card furnished.

Remittances were made by some churches, Hattiesburg First among them, the last day of April, but the contributions did not reach the office until the first of May. The books in the office closed with the 30th in order that we might report to the Southwide Boards on that date as they had requested us to do. But May receipts will appear in the Baptist Record in June.

Tunica Church was recently listed among the churches which had not reported on the 1925 program. I understand that the canvass was made on time. Only the amount subscribed was reported. We have not thus far received the information asked for on the self addressed postal card which has been furnished to the treasurer of the Church. The Church, however, has been paying on its pledge. It subscribed \$600.00 for all denominational causes and has paid \$368.05. We need, for the information of our people and for the best tabulation of the facts, a full report from each church. Those interested in the greatest efficiency will please favor us with the information asked for on each report card.

The Methodists are adding fifty-six rooms to their hospital in Memphis.

Weir Baptist Church, Rev. H. C. Joyner, pastor, has placed the Baptist Record in every home in the church, paying for the full year. Rev. L. E. Lightsey assisted Brother Joyner in this work.

Brother J. S. Deaton begins his work with the Mississippi Convention Board June first as enlistment man. He will make his home at Clinton and his work will take him to every part of the state.

Dr. Fosdick has accepted the pastorate of Park Avenue Church in New York, to begin about a year hence. He has intimated that he will nominate a Presbyterian for assistant pastor. Immersion, even sprinkling, will not be necessary to membership. "Baptist" will be eliminated from the name of the church in the future.

Dr. W. A. McComb began this week his work of securing endowment for the Woman's College in Hattiesburg. You may expect to see this sum grow from the present good start till the full amount is reached in a few months. Let's do it quickly and by the meeting of the Convention it will all be over except the shouting.

The New Orleans Christian Advocate publishes the Constitution of the Methodist Episcopal Church, South, which has been prepared by a committee to be studied for a year and then presented to the General Conference which meets in 1926. The first part of it is a confession of faith or statement of doctrine, while the latter part gives rules for the government of the church.

Rev. A. G. Mosely has begun his canvass in Mississippi for money for the new buildings of the Louisville Seminary. He is a preacher of ability who will be welcomed into any pulpit in the state. He has with him a force of half a dozen or more capable men who will assist in making the canvass. By resolution of the State Convention last November in Hattiesburg the month of June was open for these workers, and they are in our midst to avail themselves of the opportunity. A large number of our pastors have been students of the Seminary, and all are proud of the good work it has done in the past and interested in the enlargement of its work for the future. So far as we know they have set no definite figures for their expected receipts in our state, but we sincerely hope they may adequately represent our generous people and supply the needs of this great and growing institution.

EASTERN BAPTIST THEOLOGICAL SEMINARY

Eastern Baptist Theological Seminary is a new institution to be located in Philadelphia, with Rev. Frank M. Godchild as president. Reasons for the new institution are stated as follows: "To those who believe in the inspiration of the Bible, its supreme authority in Christian faith and practice, the supernatural birth of Christ, the miraculous character of his life, the all-atoning efficacy of his death, the reality and all-conquering power of his resurrection, his exaltation to God's right hand, from whence he will come again—in brief, to those who believe in the supernatural as the essential element in the revelation and operation of the Christian faith, there appears to be a real need of the Eastern Baptist Theological Seminary. And this that men may have thorough and safe preparation to preach the doctrines which we believe make for the coming of the kingdom of Christ. Two distinct schools of theological thought have very clearly obtained among us. The distance between them is too great now to be bridged and the difference too radical to be reconciled. There is ample room in the East for a Baptist theological seminary, thoroughly Scriptural and yet of exact scholarship, so planned that its fundamental principles cannot be betrayed by its trustees or any of its professors. This does not mean that true academic freedom shall be abridged, or that the Baptist principle of the freedom of the individual conscience shall in any way be abandoned, but it does mean that when a teacher or a trustee finds that he is no longer in agreement with the historic faith of Baptists, that the Bible is our only rule of faith and practice, he shall be expected and required in all honesty to have the courage of his convictions, and quietly to retire from his place in the institution."—The Baptist.

THAT TENNESSEE ANTI-EVOLUTION LAW

By T. J. Moore

Tennessee has a law, recently enacted, forbidding that their state-paid school teachers teach in the schools that theory of evolutionists which sets aside and contravenes the Bible account of creation, miracles, and so forth. An enemy to the law and an outspoken evolutionist is putting the law to a test in the courts by prosecuting a teacher who has gone right on teaching just what the law forbids. His purpose is to test in the courts the constitutionality of the law. He has made the statement that should the law be confirmed, every teacher in every school in the state of Tennessee who teaches the things contained in the text books now adopted by the state and prescribed by the state to be taught, is an open violator of the law and subject to prosecution.

The worst thing about this statement is that it is true. That is in Tennessee, clear across the state line from Mississippi, but in our state exactly the same thing is true, except we have no law forbidding our teachers to teach to our children that which is in our school text books, which if it were true, would prove that our Bible is no more true than a fairy tale. Even our church-owned colleges of all of our Christian denominations doing educational work, in several branches of study, the textbooks they use take the theory of evolution as a settled truism and proceed to present the theory, which if believed, completely upsets one's faith in the unerring truthfulness of our Bible. Those of our teachers who do not believe this theory and even abominate it as a doctrine of the devil himself, must use these poisoned textbooks. Every time the theory comes up in the lessons assigned he is placed at the disadvantage of denying and contradicting the things presented in the prescribed textbook he is employed to teach.

The Tennessee law-makers should strike again and next time hit the tap root which is the text books used in their schools. Some three or more

years ago our Baptist State Convention became aroused over this question and undertook to begin at the right place for stopping the spread of this ruinous theory. The Convention believed that if the people of our state could be brought to know the teachings contained in the prescribed textbooks adopted and used in the schools of the state, they—the people—would rise up against the further use of those textbooks, put them out and adopt others. So a committee was appointed and ordered to investigate the textbooks being used in the schools of our state and publish in all the papers that would lend their columns to the work, the results of their labors all along through the year and report at the next session. The committee appointed was composed of brethren thoroughly competent but it failed to obey its orders.

As I stated in the first article I ever wrote on this subject, the German theory of evolution has gotten into the warp and filling of our American educational system and is just as sure to bring us to ruin, unless offset, as it brought ruin to Germany.

(Continued from page 3)

is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

Religious Liberty

18. God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The Gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Peace and War

19. It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

We urge Christian people throughout the world to oppose everything likely to provoke war.

Education

20. Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

Social Service

21. Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, gov-

ernment and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

Co-operation

22. Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

Evangelism and Missions

23. It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the Gospel of Christ.

Stewardship

24. God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the Gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions; and should recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately and liberally contribute of their means to advancing the Redeemer's cause on earth.

The Kingdom

25. The Kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution of organized human society. The chief means for promoting the Kingdom of God on earth are preaching the Gospel of Christ, and teaching the principles of righteousness contained therein. The Kingdom of God will be complete when every thought and will of man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.

SCIENCE AND RELIGION

Since matters of science have no proper place in a religious confession of faith, and since it is desirable that our attitude towards science be clearly understood, your committee deem it proper to submit the following statement on the relation between science and religion, adopted in 1923 by the Convention at Kansas City, and

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request that it be published in the minutes of the Convention.

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries, or alleged discoveries, in physical nature, a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the super-natural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational, or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of himself through men moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary, through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world, and was buried. He arose from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statement as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and super-naturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.

Signed by the Committee.

E. Y. Mullins, Chairman.

S. M. Brown.

W. J. McGlothlin.

E. C. Dargan.

L. R. Scarborough.

Z. T. Cody (acting for R. H. Pitt).

(C. P. Stealey refused to sign.)

A LESSON FROM MY GARDEN

Just before we left for the Convention at Memphis the Lord sent us a fine rain. Another came while we were gone and altogether it was fine

growing weather. After an absence of about ten days I came back to find that every living thing in the garden had been busy growing and especially the grass and weeds. When I took my hoe in hand and went in to work that garden I found that the weeds had grown high and thick on the turn-row out next to the road. It occurred to me that I could cut these easily and soon have things looking better from the outside; but it also occurred to me that the business of a garden was to grow vegetables, and if this was done the vegetables must be relieved of weeds and grass. So I determined to give the first attention to the rows, and one by one I cut away the weeds and grass and loosened the crust around the plants. Of course when I got to the end of a row I just could not help hitting a few licks where weeds would fall thick and fast; but I kept to the main task of working around the plants.

It seemed to be an echo from the recent Convention. God has sent us showers of blessings and the conditions have been favorable for Baptist growth. So wondrously has the work grown that we find ourselves behind all the way round. Debt on our Foreign Mission Board and debt on our Home Board. From the local church to the utmost limit of our field of labor there is need for additional work.

At a time like this we are tempted to put our efforts nearest at hand and do that which will make the best showing. How prone we are to become engrossed in our local affairs and neglect the main, general work. I am glad that the call of the Convention was to stand by the Co-operative Program, feeling that when it is worked out all of the interests will be provided for.

Brethren and sisters, let's stand by the Co-operative Program. There will be little need for a clean turn row if the vegetables are to be choked out with weeds and grass. So there will be little need for church buildings and local institutions if the organizations that have to do with the development of the great field God has given us to work are choked and hindered. Chop a few weeds when you get to the end of the row, but stick to the main job until there is good evidence of fruitage.

Yours in the work,

—Bryan Simmons.

CHRIST'S SPIRIT OF INTOLERANCE

By J. A. Duren, Baptist Bible Institute, New Orleans

There is a profitable lesson for the disciples of Christ in the study of His spirit of intolerance. He was the most intolerant personage of history. This seems a harsh charge to lay against so beautiful a character, because of the invariable association of attendant persecutions with the spirit of intolerance in certain epochs of the past, but the intolerance of Christ was followed rather by pity and compassion. He is intolerant today, majestic and unchanging, the same yesterday, today, and forever. He came as the revealer of truth, and truth can know no quarter. In His earthly life He was surrounded by a cordon of superstition, tradition, false teaching, and persecution. Temptations about Him were legion, but He was invulnerable in the performance of His work, and stood unwaveringly in the midst of sinister motives and allurements, intolerant of the slightest detraction from the path of duty. "I am come down from heaven not to do mine own will, but the will of him that sent me." He came to reveal the Living Way, and compromise was impossible in the nature of the case. Man was to be turned from error to truth, from darkness to light. In the presentment of the way of life, His voice was authoritative and final. He never quibbled about anything, but spoke at once in answer to all questions propounded, and with a finality often shocking and offensive to His listeners. He swept opinions before Him, and waved aside interpretations of the rabbis. He recognized no earthly authority, but in serene

confidence said, "I say unto you." And thus shall it ever be. A supreme teacher could have no compeer, could tolerate no contemporary.

Christ was intolerant of sin. The world was lost in the maddening maelstrom of rebellion against God and persistence in error. Sin had brought a breach between God and man. He had come as a panacea for sin and to perform a ministry of reconciliation. He commanded men to repent. Sin is still working as a regnant force in countless lives, bringing forth its fruit of pleasure for a season, but the end thereof is death. "The wages of sin is death." This fact is not only a divine pronouncement, it is an axiomatic truth, and the command to repent is grounded in divine necessity. Christ could not have done otherwise than be intolerant of sin. His mission was to destroy it as a conquering force, and it was adjudged to defeat upon the cross. In the prosecution of His work He was fearless in His denunciations, and considered sin as man's death foe. It is the duty of Christ's disciples to be intolerant of sin today. It is still man's death foe, and when the church allows quarter in the condemnation of it, we will thus far be untrue to the Master's spirit of intolerance.

Christ was intolerant of divided loyalty. "Ye cannot serve God and mammon." The Apostle John tells us that if we love the world the love of the Father is not in us. Jesus wants the whole heart. He would take it and make it a fit place for the indwelling of the Spirit of His Father. He would bring every fugitive thought into subjection to His will, and every act into conformity to the eternal purposes of God. He not only wants, but demands the whole heart, and will have it unconditionally and entirely to Himself. He wants the soul of man, with all its powers and faculties, to become an annexation to His invisible, conquering Empire. He wants a life of surrender to service whose influence time will neither exhaust nor put a limit to its range. "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

The spirit of intolerance is a test of character. For a Christian it is the grand law of spiritual growth; the soul of man, standing in the strength of Christ, as a bulwark against the onslaughts of the tempter and the wiles of error, with but one aim, the coming of the Kingdom of God upon earth. Through the centuries the call of Christ to His people has never been more clarion-like, and the responsibilities of His disciples, measured by world needs, has never been greater. Absolute consecration is the road to service, martyrdom, or glory. When Christ would have been deterred from the path of duty by one of His own disciples, He said, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." May God grant to His disciples such depth of conviction that they, too, may be intolerant of divided loyalties, and of every overture that would lead them away from the path of duty and devotion.

Southern Baptists had a larger net gain in Sunday School enrollment last year than all other denominations put together.

The property value of Baptist Colleges in the South is \$48,000,000 as compared with \$27,856,000 six years ago. The student enrollment is 38,000, and thirteen of the colleges are already standardized.

Resolutions were adopted by the Convention disapproving of meetings of all sorts of subsidiary organizations before or during the Convention which will tire out the messengers and unfit them for best service in the Convention.

Mississippi Woman's Missionary Union

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New Watchword

"Go ye into all the world; and ye shall be my witnesses."—Mk. 16:15; Acts 1:8.

While the district meetings are on and your secretary is attending same, we give the space this week to this splendid letter from our Brother Connelly in China. It was sent to us from a friend in Missouri. It should be peculiarly interesting to us in Mississippi just now because he is in the field from which both Mrs. J. C. Owen and Miss Pearl Caldwell have come.

Tsining, Shantung, China,
 Jan. 29, 1925.

Dear Friend:

"I have traveled far and seen much of the wickedness of Hankow, Peking and Shanghai, but for infamous sinfulness and idolatry, Tsining surpasses them all," said a Chinese merchant of Tsining on his return after many years of absence. Located on the Grand Canal and connected with the Tientsin Pukow railway line, with a population of 200,000, Tsining is the second city in size in Shantung. It is a walled city and still jealously guards its gates, closing them at night, and in the recent military disturbances it was found convenient to keep the gates closed day and night for several days, thus taking us back to the days of medieval warfare. But the material backwardness is as nothing compared with how the Taoist, Buddhist and Mohammedan religions hold the people in the grip of heathenism. Every large street has a large temple, every small street has a small temple, while every alley has a shrine. How would you like to work for the coming of the Kingdom in this great city? We who are already here count ourselves fortunate and pray that through our weakness the Lord may work mightily.

The spirit of the Lord has worked in the hearts of the people and this year the conversions and baptisms in the city and country districts have reached about 200. The native evangelists and teachers have experienced revivals in consciences and the slogan "Every one win one" has been solemnly converted by many Christians this year. Personal work classes have been conducted in the schools and before disbanding for the summer every large school girl promised to make an effort to save some heathen member of her family, in many cases school children are making efforts to save heathen mothers. Pray for them.

Our Girls School is called the True Light School, but one day the Missionary in charge heard screams and yells that sounded more like the darkness of heathenism. Investigation showed that one of the new pupils, a heathen, had hurt her own fist by pounding her little sister till she screamed. But why should she want to beat up her own little sister? Simply because she herself was homesick and wanted to make her little sister cry in sympathy. But the influence of the Christian teacher and Christian girls soon outbalances all else and the school is a great evangelistic force. In the Boys' School many of the boys are studying to become evangelists. Last summer, a number of our large school boys and girls conducted Daily Vacation Bible Schools. Many interesting experiences were met up with. In one school a girl lost many of

her pupils because she insisted that the pupils must wear at least one garment to cover their nakedness with, and the boys insisted that it was too hot to wear any at all. But in spite of the heat and the heathen surroundings, the girl teacher, herself only a sixth grade pupil, was carrying on a successful school and leading her little band to church Sunday after Sunday.

When we think of the death of one of our young evangelists who labored in one of our country chapels, we are sad; but when we hear testimonies of the foundations he laid, we rejoice. Just one instance. He and his wife converted a young country girl and this girl with all her Chinese persistence never rested till both her father and mother were brought to Christ. One of our Missionaries told her of our Christian School, so she entered and became one of the most enthusiastic pupils in the class preparing for baptism. Now, although, her father died this fall and her mother was cruelly treated by the uncles who have tried to take away what little property there is, the girl has persisted in attending school and bringing with her three little sisters to learn the way of the true God. The joy of Heaven itself, seems to shine through the girl's personality, so we pray that her ambition may be realized and that she go back to her own people as a Bible Woman.

In both schools and churches we find ourselves cramped for the lack of buildings. In the Boys' School, the boys have been sitting on one another's elbows, three crowded in where two were supposed to be, while in the Girls' School, it's not a case of "hunt the thimble", but "hunt a class-room." To make class-room space for the spring term, one Missionary has given up her bedroom and moved into her study. We are not complaining, we are proud of the growth in our schools, but we are pleading for convenient quarters, if we are to gain and hold the respect of the people. In our church last spring we used to spend half of our time getting the audience seated; first the seats were crowded full, then the narrow aisles were filled with extra benches and chairs; while the overflow was seated in the yard outside where they couldn't even see the preacher. We rejoice over the crowds that have flocked to our gates, and it will be a happy day when, instead of the old Chinese buildings we are now using, we can build a church that will rise above the surrounding temples and our deep toned bell can call still more loudly to still more people.

A month later than ours this is the New Year's Season and the greatest holiday of the year. Just as we Americans think that we must go home for Christmas, so the Chinese travel far to spend the New Year at home. At this festival the ancestors must be worshiped, and on a certain day a feast is spread on the graves for the spirits of the ancestors, after that the souls of the dead are supposed to return to the homes for the holidays. While the men are busy gambling, the women see to it that the ancestors are bowed down to the proper number of times and that the incense is kept burning before the ancestral tablets. In the holiday crowds the men are usually carrying home toys for the children while the women have arms full of incense and paper

money for ancestral and idol worship. At this season it is proper for children to kneel and bow to all grown ups of the family and list of acquaintances. This is also the season of new clothes and every one is supposed to wear at least one new garment. Wearing new gay-colored outside garments over their wadded clothes, the children look like bright flowers. But it isn't just the clothes that make the children flower-like. But their dear smiling faces that are shy and beautiful. Pray for the children of China that they may be saved to make China a great Christian nation. The Middle Kingdom will be great. Will it be Christian?

—Frank H. Connelly.

\$100,000 FROM THE SUNDAY SCHOOLS

By J. W. Cammack, Corresponding Secretary

What Is It?

It is the Sunday Schools of the Southern Baptist Convention uniting in giving the money to erect a unit in the new building plant of the Southern Baptist Theological Seminary at Louisville, Kentucky. The new building will cost \$2,000,000, and our Sunday Schools can easily give one twentieth of that amount.

Think of Boyce, Manly, Williams, Broadus, Kerfoot, Whitsett, Mullins, Sampey, Robertson, Eager, McGlothlin, Carver, Gardner and the younger men, and the pastors they have taught, and of what all these have meant to our Sunday Schools. It will be known as: "Preachers and Teachers Day in the Sunday School".

When Is It?

June 28th, 1925, is the Annual Christian Education Day for all Sunday Schools. A special program containing poster and hymns and other features has been mailed from this office to the Superintendent of each Sunday School in Mississippi. This will give four weeks to drill for the program and make it a great occasion.

How Is It?

Dr. E. Y. Mullins has written each pastor asking his co-operation with the Sunday School officers. Let the pastor meet with the superintendent and teachers and go over the program, and arrange all the details. There is no time to lose. Full instructions are included in the program. Every dollar given in the Sunday Schools that day will be used to erect the new building at Louisville, and the name of every Sunday School giving ten dollars will be preserved perpetually in the new building. Let every one join in and help build the new Seminary, and crown the faithful labors of President Mullins, and honor God on June 28.

—Education Board, S. B. C.,
 Birmingham, Alabama.

Pastor J. R. G. Hewlett is in a meeting at Tchula with Brother W. E. Farr preaching.

Rev. A. B. Cannady, pastor of the church at Vero, Fla., reports a good meeting in which he was assisted by Rev. T. F. Calloway of Macon, Ga., as evangelist and Mr. T. E. Bush as director of music. There were 75 additions to the church during the meeting, of which 54 were by baptism. These brethren are now assisting Dr. R. W. Thiot at the First Church, DeLand, Fla.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Lest We Forget

"Now, what is that string around my finger for?" Why, to keep you from forgetting the Junior-Intermediate Leaders' Conference District B. Y. P. U. Convention in June.

District Convention Poster Exhibit

Leader: Be sure you bring your B. Y. P. U. Posters to the District Convention. If you don't have a poster now, get busy and have one made. Be proud of your B. Y. P. U. when you look at the Poster Exhibit.

Intermediate B. Y. P. U. Banquet

At each District Convention there will be an Intermediate B. Y. P. U. Banquet held at noon of the second day. Only members of an Intermediate B. Y. P. U. are eligible to attend. The District Junior-Intermediate Leader will act as toastmistress and a most entertaining and inspiring program is being planned.

Mr. Edwin S. Preston, Recorder Building, Raleigh, N. C., has issued a new song book, Songs and Choruses of our Southern B. Y. P. U.'s No. 2. It is divided into three parts. Part I contains special songs for Intermediates and Juniors. Part II contains Social Songs and Encampment Songs. Part II contains Toasts for Social Occasions and Yells.

Many of our B. Y. P. U. Leaders are looking for just such a song book, which may be secured for a small sum and by writing Mr. Preston.

It will be worth the trip to the District Convention at New Albany, June 9-10, to hear Hester Seale, a Group Captain in the Junior Union at Holly Springs, tell "Why I Want to Be a Hundred Per Cent Junior." She is eleven years old and is going to speak before the entire Convention.

Robert Leigh, President of the Intermediate B. Y. P. U. at Eupora, is going to speak at Kosciusko, June 12th, and tell "Why the Intermediate B. Y. P. U. Calls For My Best". He will speak at 9:05 A. M. Do not miss hearing him.

A JUBILEE CELEBRATION

The fiftieth anniversary of the reorganization of the First Baptist Church of Biloxi was celebrated with several notable exercises, beginning with a banquet on Friday evening, May 22.

The menu, which was provided by the Brotherhood of the church, was prepared by the members of the W. M. S. and served by the young ladies, was enjoyed by the three hundred fifty church members and guests. The long tables with the linen, silver and decorations of ferns and pink flowers running down the

center of each presented a beautiful picture. The feeling of joyous Christian fellowship was experienced by everyone present.

Mr. Walter Wadlington, president of the Brotherhood, presided in a happy manner as toastmaster. The invocation was made by Dr. W. D. Powell of Richmond, Va. Rev. S. G. Posey, pastor of the church, gave a most interesting address on "The Past Fifty Years". He told of the reorganization of the church on May 24, 1875, when Rev. J. B. Hamberlin of Meridian brought together the remnant of the church that was left after the Civil War, and organized the First Baptist Church of Biloxi. He told of the struggles and many sacrifices that had been made by pastors and people. He carried his audience up to the present time when the church members are completing the beautiful new building on the principal avenue of the city. It is in marked contrast to the inadequate, small buildings of the past. As the church moved from the first home into a larger one, then again and again as it grew in membership and power one of its chief desires was to "Build". Now when the present structure is completed it will be one of the largest, most beautiful and best equipped church buildings in the South. It is built for the next several decades.

Dr. McComb, pastor of the First Baptist Church of Gulfport, used as his subject, "If I Were Pastor of This Church". Among other things, he said he would want those who attend the Sunday School remain for the preaching service. The preaching of the gospel should be thought of as the most important part of the church services. If one cannot attend both, old and young should be present to hear the sermons. If pupils do not do so where will they learn to do so later on? Dr. R. B. Gunter of Jackson, followed with a stirring address on "The Next Fifty Years". In his inspiring, delightful manner he held the audience for a half hour with what several of the guests pronounced to be "One of the best banquet speeches they ever heard." All who have heard Dr. Gunter will know his address was replete with wit, wisdom and logic. It is hoped that all he prophesied in growth, usefulness and widespread influence of the church may be fulfilled.

Mr. J. E. Byrd, our beloved secretary of the Sunday School Board and the oldest in point of service, delivered the last message, which was on "If I Were a Member of This Church". He emphasized loyalty to the pastor, the church and each other, everywhere, unselfish service and tithing.

On Saturday evening a number of the church members met at the church and under the leadership of

The Consequence!

—if America should Fail

The Consequence!!

—if America proves Faithful

Revelations of conditions local and world-wide that should be made known immediately to every Christian, young and old, are set forth in

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BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH NASHVILLE, TENNESSEE

Dr. Powell, held a preparatory prayer meeting for the services on the following day and to inspire them to "Be strong and of good courage."

The anniversary services held on Sunday the 24th were among the greatest in the history of the church. The choir rendered especially fine music and the sermon was preached by Dr. Powell, using the Book of Hagai for his theme. As no one could adequately report his sermons, it will be sufficient to mention a few of the high points. He gave a vivid, short outline of Baptist history, told of some of his remarkable personal experiences in his foreign mission work and then made the request for \$5,000 to complete the work on the auditorium of the church. His happy, tender, forceful appeals won all hearts immediately. At the evening sunset service, which began at 6:30 o'clock, he preached again, and before the service closed there was not a heart nor purse that was not opened by his inimitable appeal. The \$5,000 and several hundred dollars more had been given or subscribed to be paid within sixty days.

The evening service began with the baptism of six adults and one girl. It closed at 7:45 in order to allow those who visited to attend the graduating service at the High School, where Dr. Nelson, formerly

of Mississippi College, delivered the baccalaureate sermon.

Every part of the Jubilee program was of the best and everyone from the pastor down to the youngest member present went away thanking God, feeling stronger and having more courage to go forward.—Reporter.

SEMINARY DAY IN THE SUNDAY SCHOOLS

By President E. Y. Mullins

The observance of Education Day, or more specifically, Teachers' and Preachers' Day in the interest of the Southern Baptist Theological Seminary building fund in the Baptist Sunday Schools of the South on Sunday, June 28th, is an event of great importance to Education and to the Seminary in particular. I am sending this word to the pastors and superintendents and teachers of our schools to request them to co-operate heartily in the plan. The literature covering the Day has been prepared by the Sunday School Board through its regular publications and circular literature has been sent to pastors and superintendents, so that the desired information will be in the minds of those in position to carry out the program.

I wish to emphasize here the fact
(Continued on page 13)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON June 7, 1925

Peter's Broadening Visions—Acts 11:5-18

Peter had misinterpreted the commission to go and make disciples of all nations. His racial instincts and his religious training had held him within narrow limits in his worldwide view of the gospel which was to be preached unto all nations. He construed the commission in the terms of Jewish religious exclusiveness. The gospel was to be preached to the Jews all the world over and to the Gentiles on condition that they become Jews first and in becoming Jews they came within the redemptive activities of God's saving grace. Christ came to men who were Jews and because they were Jews and not because they were in need of salvation. Peter knew so much that was not true that there was no room in his thinking for what was true. He would scarcely be lonesome anywhere at any time since his type abounds in all generations among all classes of men. Peter's narrow view of God's gospel economy prevailed largely in the church of Jerusalem which felt charged with the responsibility of guarding the hard and fast orthodoxy of her creed against any infraction, even though the leader of the apostolic group be the guilty party. The historic background of our lesson is that of church conference at Jerusalem to investigate Peter's conduct in preaching to a Gentile congregation and eating with them. Such conduct was a flagrant violation of the principles and laws of the Mosaic of which they were the devotees and defenders. Peter is given the opportunity to defend himself and vindicate his conduct in preaching the gospel to an alien race and consorting with them as brethren in the Lord. It was bad enough to have preached to them, but to eat with them was an offense of sufficient gravity to require an explanation and a defense. Peter's explanation is his defense.

1. Peter's vision in Joppa is related before the church as the ground of his preaching to a Gentile audience at Caesarea. "I was in the city of Joppa, praying: And in a trance I saw a vision, a certain vessel descending, as it were, a great sheet let down from heaven by four corners and it came even unto me. Upon which, when I had fastened mine eyes, I considered and saw the fourfooted beasts of the earth, and wild beasts, and creeping things and birds of the heaven." (Vers. 5-6.) The account here given of Peter's vision is worthy of careful attention. (a) While praying in the city of Joppa he passed into a trance. His soul was lifted to such a state of elevation as to be no longer dependent upon the exercise of sensuous perceptions or discursive thought by

which he was enabled to apprehend spiritual realities, and receive divine revelations, presented to the inner consciousness and conveyed by material imagery. He was transported beyond the real of the lower consciousness, insensible to the external things of earth, he beheld a vision of heavenly realities. Such a vision left upon Peter an abiding conviction and an impelling authority which broke down his old conception of duty and enlarged the field of activities as an apostle and preacher of the gospel of Jesus Christ.

(b) What Peter saw in his state of ecstasy he relates in full, to the church at Jerusalem. This is done without any assertion of authority on his part, or argument in defense of his cause. In his vision he saw a sheet let down thrice out of heaven by four corners; within it were beasts of all kinds, wild beasts, tame beasts, clean and unclean beasts, and creeping things and birds of all kinds; such as were interdicted by Moses and those that were allowed for food compose the menagerie of this vision.

(c) Peter does not pause to interpret the significance of this collection of animal, serpent, and bird life, but continues his account of the vision. "And I heard a voice also saying unto me, Rise, Peter, kill and eat. But I said, Not so Lord; for nothing common or unclean hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed make thou not common." (Vers. 7-9.) Peter not only saw the vision, but he heard the voice of the Lord clear and commanding. His Jewish training and loyalty to the Mosaic precepts, interposed a serious objection to a ready response to the command "to rise, kill, and eat". His lifelong and scrupulous adherence to the commands of Moses he offers as a sufficient justification of his disobedience to the voice from heaven. He was willing to sacrifice truth and duty in the interest of custom and consistency. He would hold a partial and provisional disclosure of divine truth at the cost of the whole truth. His reply, "Not so Lord, for nothing common or unclean has ever entered my mouth", was an arrogant assumption based upon Jewish conceit and exclusiveness and perverse of the universal purpose of the gospel. It met with the prompt and withering rebuke, "What God hath cleansed make thou not common." The importance of this vision and the lesson it taught became manifest in its threefold repetition. It was necessary, in displacing the old program with the new that Peter be thoroughly impressed in view of the service he was so soon to render in opening the door of the gospel to the Gentiles.

(d) The interpretation of this vision followed in the vision of Cor-

nelius at Caesarea and the deputation which he sent to Joppa in search of Peter, entreating him to come and speak words whereby he and his could be saved. "And behold forthwith three men stood before the house in which we were, having been sent from Caesarea unto me. And the Spirit bade me go with them, making no distinction." (Vers. 10-11.) Peter's vision is all explained in the words of the Spirit, "Go with them, making no distinction", between Jew and Gentile. The gospel is for all. There is no difference. Christ died for all, rose for all. Tell it out to all. He saves all who receive the message. The preacher's field is the whole world of humanity.

(e) There is no hesitation on Peter's part now. The heterogeneous mass of animals of all kinds, and creeping things, and birds of the heavens were both confusing and repugnant to Peter the Jew, but God's movement at Caesarea and the illuminating presence of the Spirit has transformed these material forms into symbols of an equality of standing of all men before God and the common need of all. The vision is vibrant with an urgent call to carry the gospel message to the last outpost of humanity and belt the earth with the good news of light and life. With an enlarged vision of the sanctity and scope of his mission as an apostle of Jesus Christ he goes forth with an increasing desire to speak the words of life to the Gentile centurion. "And these six brethren also accompanied me; and we entered into the man's house; and he told us how he had seen the angel standing in his house, and saying Send to Joppa and fetch Simon, whose surname is Peter, who shall speak unto thee words whereby

thou shalt be saved, thou and all thy house." (Vers. 11-14.) He goes to the new field of his activities with commendable caution. He takes six brethren who shall witness the outcome of this new experiment. This first sermon to a Gentile audience was more than an event, but an epoch in the history of apostolic Christianity. It was an invasion upon the well settled and sacred convictions of the Judaic Christianity of Jerusalem and Peter did well to take some Jewish brethren with him. Besides, the interview he had with Cornelius pertaining to the angel's appearance to him in his house and the instruction he gave to send for Peter who would proclaim to him the way of life confirmed the apostle in the conviction that he was moving along the line of the Lord's will. Such an assurance he must have felt the need of in this hour of new and strange disclosures in the enlarging work of the kingdom. In the very beginning of his gospel message God set the seal of his approval in the gift of the Spirit. The Spirit came upon them as he had come upon Peter and the rest on the day of Pentecost. "And as I began to speak the Holy Spirit fell on them, even as on us at the beginning. And I remembered the

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word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized in the Holy Spirit." (Vers. 15-16.)

(f) The gift of the Spirit and the speaking with tongues were a matter of surprise to the six Jewish brethren who came with Peter from Joppa. This token of God's reception of the Gentiles brought Peter to ask whether "anyone could forbid the water that these shall be baptized, who have received the Holy Spirit as well as we." (Acts 10:47.) It was not enough that these should believe and enjoy the presence and power of the Holy Spirit, but it was the will of the Lord that they should be baptized and organized into a church of Jesus Christ as a condition to such an organization. They were "commanded to be baptized in the name of the Lord." Peter had very pronounced conviction as to the position of baptism in the work of evangelizing the nations. That these recipients of the Holy Spirit were now saved he had no doubt. The evidence of their forgiveness was unquestionable. The Holy Spirit was not given to the unrepentant and the unforgiven, nor could unbelievers speak with tongues. Besides such faith as was manifest in these Gentiles called for an open confession in baptism. The baptism in the Holy Spirit necessitated baptism in water. It is not enough to believe and enjoy the presence and power of the Spirit. Such an experience imposes the obligation to be baptized and must not be substituted in place of baptism. Those commanded to be baptized were those who received Peter's words, and who were baptized in the Holy Spirit and spoke with tongues. (Acts 10:44.) There were no infants in this household, and if so, they are not included in the command to be baptized, since they neither heard Peter's words nor received them, nor became recipients of the abundant gift of the Holy Spirit.

(g) Peter has now laid before the Mother church his reason for carrying the gospel to the Gentiles; and leaves it for that church to decide whether he was led of the Lord in opening the door of the gospel to the Gentile world. The issue was important and called for positive and decisive settlement. Peter places the issue before them in such form as to call for an immediate and positive answer which would be controlling in the evangelizing activities of the apostolic preachers and churches. "If then God gave unto thee like gift, as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?" (Ver. 17.) With great good conscience Peter puts this question so adroitly that no room is left for quibbling or hesitation. Their well thought out program of treatment of the Gentiles in God's saving economy of salvation was now torn to shreds and the divine program called for adoption. The issue is direct and commanding. There is no room for discussion. The issue was vital and oppressive. The church felt the tremendous pressure and realized the sanctity of their answer. "And

when they heard these things they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." (Ver. 18.) These Judaistic brethren drifted in silence from their old position. "They held their peace." The foundation of their narrow and exclusive position had been cut from beneath their feet. The overwhelming manifestation of divine power in breaking down the middle wall of partition between Jew and Gentile inspired in them a sense of awe and becoming silence. But silence inspired by the grandeur of divine power is soon broken, and the heart bounds with joy and the tongue in matchless praise glorifies God, whose nature is love, whose purposes are benevolent, and whose redemptive activities are as broad as human need. "They glorified God" in that "God hath granted unto the Gentiles repentance unto life."

Peter has a new vision, his conduct has been justified, the door of the gospel has been opened to all the world. God is no respecter of persons. The Gentiles are fellow heirs and fellow members of the body and fellow partakers in the promise of Christ Jesus, through the gospel. The call to Peter to preach the unsearchable riches of the gospel to the Gentile world was the beginning of the world-wide mission of the whole world.

FROM DR. STORER

I enclose a clipping from the Record, and simply to keep this interesting matter straight wish to say that Miss Emma Whitfield is not only a resident of Richmond, but a most valuable member of Grove Avenue, a teacher of a large organized class of women in our Sunday School, and a devoted Christian woman.

She recently gave \$5,000.00 to the school in Japan, where the Rowes have done such splendid work.

This was especially interesting to me, as the women of the Greenwood Church, of which I had the honor to be pastor before coming to Richmond, have supported Mrs. Rowe for some years.

To add to what I feel to be the providential leading of God in this matter, some weeks ago another member of Grove Avenue placed in Dr. Ray's hand for use in this same school a bond for \$1,000.00. And, what seems especially suggestive, it was a Japanese Government Bond.

Now that sickness has forced the Rowes to return, we are praying that if it be the will of God, upon their recovery they may find the long desired building ready for their use, and provided in large part by the combined love offerings of the First Baptist Church, of Greenwood, Mississippi, and Grove Avenue, Richmond, Virginia.

Will not you and your host of Mississippi readers join me in this?
—J. W. Storer.

Teacher—"What's the difference between an explosion and a collision?"

Student: "Well, in a collision you're here, and in an explosion where are you?"—Exchange.

East Mississippi Department

By R. L. Breland

The Anti-Christ

It is clearly taught in God's Word that sometime, somewhere, a person known as the Man of Sin, the Anti-Christ, is to make his appearance. 1 John 4:3 says: "And this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already is it in the world." The spirit of anti-Christ was in the world then. The teaching of the Word seems to be that this spirit of the anti-Christ will continue to grow and at the proper time this spirit will completely possess some man and he will become the anti-Christ, or Man of Sin, spoken of in 2 Thessalonians 2:3.

What is that spirit of anti-Christ and who will be that man of sin? The first question is clearly answered in the following scriptures: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and that is that spirit of anti-Christ." (1st John 4:3.) Therefore, to deny the divinity of Jesus Christ is that spirit of anti-Christ. To deny that Jesus

Christ has come in the flesh is to deny the divinity of Christ and is therefore the spirit of anti-Christ.

The angel told Mary to call his name Jesus. Jesus, there, is the humanity name of our Savior—"for He shall save His people from their sins." Christ is his divinity name—"the anointed one". So Jesus Christ means God-man, or God in man. When we say Jesus Christ, therefore, we acknowledge that Jesus is divine, the Son of God and the son of man. A denial, therefore, is the spirit of anti-Christ.

According to prophecy this spirit of anti-Christ, a denial of the divinity of Jesus Christ will become more bold and more widespread and that finally some man will become so demon-possessed that he will not only assert that Jesus Christ has not come in the flesh, but will declare himself to be Jesus Christ come in the flesh. This then will be that man of sin. (2nd Thess. 2:3.)

The modern evolution, monkey-man theory is a bold denial of the fact that Jesus Christ has come in the flesh, and is nothing less than the prophetic spirit of anti-Christ. The very wise proponents of this theory are growing more bold and determined and it will be no surprise if some one of them in the very near future will go so far as to declare himself the Messiah come in the flesh. I am prepared to ex-

(Continued on page 15)

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Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Mississippi College

By Merrill D. Moore

Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, La., delivered the baccalaureate address at the commencement occasion of Mississippi and Hillman Colleges here on Monday night, when the largest graduating classes in the history of either institution received diplomas.

Immediately following the graduation program, the Mississippi College Alumni Banquet was spread in the dining room of Jennings Hall.

The above exercises climaxed the 1925 Commencement program of the college, which has proceeded through the past week. Seniors had taken their examinations and put their affairs in readiness for the finale on Monday.

Saturday found the class oratorical contests for the Freshman and Sophomore classes, which resulted in Mr. Eric Dykes winning the first, and Mr. Zack VanLandingham winning the second. The Junior Oratorical medal was won by Mr. Otis Jones, and the Extemporaneous debates by Mr. James Street of the affirmative, and Mr. Richard H. Campbell, a member of the outgoing Senior class, of the negative.

The Commencement Sermon was preached in the church on Sunday morning by Dr. J. W. Mayfield of McComb. Dr. Mayfield is a loyal alumnus of Mississippi College, and one of the state's greatest preachers. One of the largest congregations that has ever crowded into the Clinton church was present to hear him. Another crowded house was present at the evening service when the church choir, under the direction of their efficient director, Prof. Kalinowski, rendered a sacred concert.

What is, without doubt, the largest and most widely circulated single edition of a college paper ever printed by any college or university in the South, and what is possibly the greatest project ever undertaken by student publishers, and certainly one of the greatest pieces of publicity that has ever been given Mississippi College, was published this week in the form of a fifty-six page special edition of the Mississippi Collegian. This remarkable piece of newspaper work was edited and business managed by Mr. Carl N. Travis, the efficient editor of the paper for the past year. This single issue of the Collegian cost over one thousand dollars, and its circulation will reach 6,000 copies, a circulation never before equaled by a Southern college paper.

After a week of "time out" following the completion of undergraduate examinations with the close of this week, Mississippi College will again open its doors for its summer term and the Clinton State Normal. The date of the opening of these two will be June 8th.

Dr. Provine announces that already every available room in the two dormitories, Jennings Hall and Ratliff Hall, are already taken for next fall. Already there are more students signed up for next year than at any time this long before the opening of school in the history of the college. The college will be hard pressed to take care of all the students who are seeking admission. It is very likely that within the next few days that the Board of Trustees will authorize the rapid construction of an additional dormitory on the campus to take care of the rapid expansion of enrollment. The enrollment this year has broken all previous records, reaching a total of 697 students.

Record Classes Graduate From Clinton Schools

The joint commencement exercises of Mississippi College and Hillman College in the historic chapel on top of the hill drew to Clinton Monday night, May 25, one of the largest crowds that has ever attended a closing program at that seat of learning.

President Berry presented diplomas to thirty-five graduates of Hillman College, after which President Provine presented diplomas to eighty-five graduates of Mississippi College.

These are the largest classes ever sent out from the two institutions, and a notable feature was the large number of names on the distinction list, giving evidence of a high standard of scholarship.

Next year the 100th anniversary of the founding of Mississippi College will be celebrated, and the event is expected to bring thousands of former students back to the campus for an entire week of celebration. Already elaborate plans for the event are being formed.

The joint enrollment of Mississippi College and Hillman College during the session just closed approaches the 1,000 mark, and the limit of growth has been reached until more dormitory facilities can be provided.

The baccalaureate address Monday night was delivered by Dr. M. E. Dodd, pastor of the First Baptist Church at Shreveport, and one of the greatest pulpit orators in the

South. Dr. Dodd's theme was "The Immortality of Man", and with irrefutable logic and masterly reason he fully exposed the theory of evolution and the poison of modernism and materialism that now threatens the life of the church.

Following the exercises in the chapel, the alumni banquet was served in the college dining hall, with Mrs. Anna Ward Aven Whittington, of Greenwood, wife of Congressman W. M. Whittington, presiding. The list of speakers included Gov. H. L. Whitfield, Ex-Gov. A. H. Longino, Kenneth Price of Magnolia, and Judge F. D. Hewitt of McComb City.

Hillman College Notes

Dear Hillman Girls:

How we wish you could have been at the Alumnae Banquet May 22nd. The memory of Yesterday was there by the side of the joy of Today and the hope of Tomorrow.

You would have enjoyed seeing the strong, lovely class that goes out from Hillman this year.

Miss Estelle Varnado, the charming president of the Alumnae during the past year, had arranged the program for the evening. Mrs. D. M. Nelson was the gracious Toast Mistress. Our own Miss M. M. Lackey—sweetest of all speakers—

held our undivided attention as she talked of "Prominent Hillman Graduates". Mrs. Gibson delighted us with a song, the same she sang years ago when she graduated from Hillman.

"What the Alumnae Can Do For Hillman" was the subject of earnest discussion. The toasts by the student-body president, Miss Billie Griffith, and the response by Miss Varnado, were both beautiful and appropriate. There were some other good talks from "old girls".

At the business session the report from the Library Committee, made by Miss Elise Timberlake, showed that the Library had been brought up to the requirements for Junior Colleges.

The next day we looked over the grounds. President Berry has enlarged the campus and added much to its beauty. But the buildings that were adequate years ago, are not sufficient today.

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Dear Mr. Moncrief:
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Yours very truly,
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its existence, the constant purpose
of this college has been to serve.
Prices charged were just enough to
cover expenditures. For years the
wives of ministerial students and
preachers' daughters have been
charged no tuition.

Our Alma Mater has not asked
for help. We honor her for her
dauntless spirit. But we, her daugh-
ters, seeing the imperative need,
must answer that need according to
our ability and love.

How easily we could erect upon
her campus a brick dormitory—an
Alumnae Memorial Building—if all
of us will help.

A little from each one

Will soon raise a royal sum.

Hillman cannot stand still. An
unfailing law of nature, is true of
institutions: They must Go Forward
or they go backward. Will the
Alumnae do their part in helping
Hillman press Forward? I believe
that they will.

The "first dollar" has been given.
May we cover it many thousand
times. Send your gift for the Alum-
nae Memorial Building to President
M. P. L. Berry, Clinton, Mississippi.
Believing that what Hillman girls
undertake, they will accomplish, we
feel that the day is near, when in
pride we may point to the handsome
building the Alumnae have given
their Alma Mater, and with all good
wishes to each of you, I am

Your Hillman Sister,
—Edna Watkins Hewitt.
Summit, Mississippi,
May 28, 1925.

Commencement Exercises at Woman's College

The commencement exercises of
the Mississippi Woman's College
began on Thursday night, May 28,
and continued through Monday
night, June 1. These exercises were
of special interest, inasmuch as the
college is raising its endowment by
means of which it will classify as
an A-1 college. Announcements of
much interest in regard to this en-
dowment were given out at the com-
mencement exercises. The full
program follows:

Thursday, May 28, 8 p. m. at Ta-
tum Court: Final concert by the
Music Department.

Friday, May 29, 8 p. m., at Tatum
Court: Final entertainment by the
Speech Arts Department, followed
by an art exhibit in the studios of
the Art Department.

Saturday, May 30, from 10 a. m.
to 6 p. m., at Tatum Court: Art ex-
hibit in the studios of the Art De-
partment.

Saturday, May 30, 8 p. m., at Ta-
tum Court: Popular concert.

Sunday, May 31, 11 a. m., at First
Baptist Church: Baccalaureate ser-
mon by Dr. Roland Q. Leavell,
Lawrenceburg, Ky.

Sunday, May 31, 8 p. m., at First
Baptist Church: Sacred concert.

Monday, June 1, 8 p. m., at Ta-
tum Court: Graduating exercises
and Baccalaureate address by Hon.
W. M. Whittington, Greenwood,
Miss.

Following is a list of the gradu-
ates with their degrees:

Officers: Mary Riley, president;
Lena James, vice-president; Ruth

Bradley, secretary-treasurer.

Myrtle Brent, A. B., Summit,
Miss.; Allie Burch, A. B., Warner-
ton, La.; Ruth Lee Bradley, A. B.,
Inverness, Miss.; Lillian Arthurine
Ball, A. B., Columbia, Miss.; Mary
Lou Berry, A. B., New Hebron,
Miss.; Melgwin Coody, A. B., Phoe-
nix, Miss.; Evelyn LaVerne Caper-
ton, A. B., Hattiesburg, Miss.; Al-
ma Chancellor, A. B., Newton,
Miss.; Ruth Chapman, A. B., George-
town, Miss.; Anna Vera Cameron,
A. B., Hattiesburg, Miss.; Bertie
Davis, A. B., Escatawpa, Miss.;
Ruby Francis, A. B., Terry, Miss.;
Jessie Mae Hobgood, A. B., Fern-
wood, Miss.; Sudie Marguerite
Hammack, A. B., Hattiesburg, Miss.;
Mary Louise Hays, A. B., Hollan-
dale, Miss.; Gladys Johnson, A. B.,
Richton, Miss.; Lena Annie James,
A. B., Montrose, Miss.; Wilma
Price Jones, A. B., Hattiesburg,
Miss.; Vera Lott, A. B., Seminary,
Miss.; Nettie Langston, A. B., Clin-
ton, Miss.; Gladys V. Lewis, Sana-
torium, Miss.; Ruth McCullough, A.
B., Tangipahoa, La.; Sadie Martin,
A. B., Stampley, Miss.; Christine
Martin, A. B., Hamburg, Miss.;
Marie Magee, A. B., Collins, Miss.;
Edith Odum, A. B., Star, Miss.;
Fannie Mae Polk, A. B., Mt. Olive,
Miss.; Inez Polk, A. B., Itta Bena,
Miss.; Mittie Walne Pack, A. B.,
Laurel, Miss.; Emma Louise Ryan,
A. B., Bay Springs, Miss.; Martha
Spears Ross, A. B., Hattiesburg,
Miss.; Lucile Risher, A. B., Taylors-
ville, Miss.; Mary Riley, A. B., Co-
lumbia, Miss.; Jewell Bernice Sim-
mons, A. B., Kewanee, Miss.; Bob
Williams, A. B., Georgetown, Miss.

Art Certificate: Ruby Reed, Pic-
ayune, Miss.; Nannie Donovan, Hat-
tiesburg, Miss.

Piano Diplomas: Elizabeth Gil-
christ, Magnolia, Miss.

Voice Certificate: Julia Mae Brent,
Picayune, Miss.; Verna May, Pica-
yune, Miss.

Clarke College Has Fine Commencement

With the alumni banquet held at
the dining hall Friday night, the
final exercises incident to the close
of the eighteenth session of Clarke
Memorial College concluded.

The graduating exercises were
held in the spacious auditorium of
the \$50,000 administration building
when a large audience assembled
to witness the interesting program
presented and the awarding of di-
plomas to the largest class in the
history of the institution, about 40
in number. The annual address
was delivered by Congressman W.
M. Whittington, of Greenwood,
whose message was a very force-
ful and instructive one. His sub-
ject was "Democracy and Educa-
tion."

Preceding the address the large
class marched to the rostrum, while
a march was played by Miss Rog-
ers, instructor of music. Willard
Brock, of Newton, delivered the
salutatory address, while Miss
Grace Saddler, of Hickory, first hon-
or graduate, delivered the valedic-
tory address. Between the two ad-
dresses a song was rendered by the
double quartet, and afterwards, the
audience joined in singing "Amer-

ica". Following this Mr. Whitting-
ton's address was given, at the
close of which Rev. Bryan Sim-
mons, a former president of the
college, was presented by Presi-
dent H. T. McLaurin, and made the
talk in delivering medals to the
following students:

For best essay, medal by Bank
and Trust Company of New Orleans,
on some practical subject, to high
school student, J. E. McCraw; col-
lege student, Miss Grace Saddler.

Quisenberry medal, for best essay
on religious subject, S. T. Roebuck.

Medal from Mr. Lackey, of For-
est, for greatest improvement dur-
ing session, Stanfield Hitt; Miss
Minnie Bell Hastings was given
special mention for improvement
made.

The following is a list of the
graduates in the various depart-
ments:

With Special Honor—Willard
Brock, Newton; Addie Belle Croc-
ker, Sarepta; W. T. Douglas, Son-
tag; Annie McDaniel, Sandersville;
Grace Saddler, Hickory.

With Honor—Raymond Brantley,
Obera Cooper, A. A. Roebuck, S. T.
Roebuck, Elvira Roberts, Newton;
Benona Douglas, Sontag; C. L.
Faulkner, Union; Tom Spight Hines,
Ripley; Edward Morgan, Florence.

Fay Armstrong, Glen Allen Cros-
by, Merrill Lester, F. H. Miller, Bon-
nie Parnell, Ila Roebuck, Richard
Walton, Ruby Lee White, Grace
White, Newton; Belle McAlpin,
Laurel; Joe Mary Caldwell, Duffee;
John Courtney, Pearl; Evie Elder,
Beaumont; Leroy Evans, Carthage;
Edward Farr, Meridian; W. W.
Grafton, Laurel; Audrey Grantham,
Cato; Burnett Garrett, Star; Charles
Hughes, Chunkey; N. W. McAlpin,
Mt. Olive; Gladys McPhail, Lee Mc-
Phail, Mathiston; Roger Thompson,
Laurel; Mattie May Viverette, Ne-
shoba.

Gordon Bennett, R. M. Gibson, W.
L. Grafton and J. D. Dumas, will
complete the course by taking a
little work at the summer school to
be held at the college.

(Continued from page 9)

that the Seminary desires very much
to place a tablet in one of the build-
ings of the new group now under
construction on the new site, bearing
the names of every Sunday School
in the South, which has contributed
to the building fund as much or
more than \$10.00. The names of
the contributing schools will be
placed in groups, indicating by gra-
dations the amounts given by the
respective schools from the largest

contributions down to the \$10.00
minimum.

It is important that the name of
each Sunday School be sent with its
contribution in order that we may
have it for our records. The tablet
will certainly be placed in one of
the buildings in the event that the
contributions of the schools are suf-
ficient to pay approximately the cost
of one unit of the new group of Sem-
inary buildings. I am pleased to
note that from many quarters the
indications are coming that there is
interest on the part of pastors and
superintendents in this Day.

We are praying and hoping that
God will use it mightily, not only
to raise money for the Seminary
building fund, which is so sorely
needed at the present time, but also
as an inspiration to boys and girls
and young people, generally, to con-
secrate themselves to Christian work
and to be used of God in the ad-
vancement of His Kingdom on earth.

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more. That's the program
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game.

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J. M. Hartfield,
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O. B. Taylor,
Vice-President.

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J. L. JOHNSON, President
Hattiesburg, Mississippi

TAYLOR PARTY CONDUCTS REVIVAL AT BELLEVUE BAPTIST CHURCH

The "Taylor Party", consisting of "Dad" Taylor, business manager and spiritual counselor; "Laurie" Taylor, master pianist, and Charles Forbes Taylor, singer, whistler, preacher, began a meeting with the Bellevue Baptist Church, Memphis, Tennessee, April 19 and concluded May 10th.

This great evangelistic party came to us unknown except by reputation. But well did they sustain that reputation. Each excels in his place and work. "Dad" leads the prayer meetings and directs the personal work. His thirty-eight years of experience fit him pre-eminently for this phase of the work.

"Laurie" plays all of Charlie's accompaniments. This means that he must be ever alert and quick, for the young evangelist may at any moment glide into a gospel solo.

"Charlie" is one of the greatest evangelists I have ever known. He knows his Bible, believes every word of it, and preaches it with great conviction and confidence. No one has ever exalted Christ in a greater way than Charlie Taylor.

Every service was a real spiritual feast. Depending upon God, His Word, and the Holy Spirit, it could not be otherwise. The people came in great throngs each evening, often filling the auditorium long before time to begin.

Our church has received a great spiritual awakening. This is the opinion of the entire membership. During the three weeks' meeting one hundred and sixty-five (165) were added to the church. Over one hundred by profession of faith. The past two Sundays about fifteen more have united with the church. So we feel that spiritual waves were set in motion that will bring in a great tide of redeemed souls.

We know that any church that can procure the Taylor Party for an evangelistic campaign will be greatly blessed. They are God's men, doing faithfully God's work.

—W. M. Bostick, Pastor,

FIRST BAPTIST CHURCH COLUMBUS, MISS. REVIVAL MEETING CONDUCTED BY HOME FORCES

On Sunday evening, May 11th, we closed at the First Baptist Church, Columbus, Miss., a two-weeks revival meeting which was conducted entirely by home forces. The visible results of this meeting were 56 additions to the church, 41 of whom upon profession of faith and baptism.

The pastor did the preaching; Miss Agnes Alexander, of M. S. C. W. Voice faculty, led the singing, being supported by a large chorus choir and a ten-piece orchestra; Mrs. B. K. Sessums and Miss Margie Morris served alternately as pianists. The Sunday School, B. Y. P. U. and W. M. S. forces backed up the meeting in their organized capacities with their prayers, their presence and their personal work. The fellowship of those who actively par-

ticipated in this high and holy service was superb. There is nothing more delightfully sweet than the fellowship of souls in soul-saving service.

This is the third revival meeting which the pastor has conducted in this church during his nearly four years' pastorate on this field. He wishes to commend this method of evangelism to his brother pastors. Nothing will so stimulate the evangelistic fervor of a church than for a pastor to lead his own people in a soul-winning campaign. It has a tendency to unify any discordant elements in the church, if such exist; it burns out the worldliness in the lives of the members as nothing else can (a worldly Christian soon discovers that he is powerless to lead lost souls to Christ); it ties the pastor and his people together in stronger ties of love and appreciation; it sets the church up in the eyes of the people of the community as a soul-saving station (a church should stand pre-eminently before the people in this light); it tests the real spiritual vitality of a church; it helps the church to put first things first as nothing else can, by placing the emphasis where it belongs—on the saving of the lost; it gives the people a proper conception of church attendance and of the preaching service—not as a service for entertainment merely, to see and to hear something new or unusual, but as a service for worship and for work; it works the pastor hard to do his own preaching in a meeting, especially if he has been on the field for some time, but that won't hurt him—it drives him to his knees for his messages, where he ought to get them anyway; it makes for permanent results from a meeting which do not always follow meetings conducted by professional evangelists; it stimulates every interest of the church.

There is a place for the visiting evangelist, the general or the pastor evangelist, in the soul-saving program of the church. Perhaps once a year is not too often for this outside preacher to come. But certainly a pastor should hold as many meetings in his church as he invites the other man to hold. Two meetings a year are not too many. A church cannot be too intensely evangelistic. The passion for the lost should be a guiding passion in all of its plans and programs. That passion is the only thing that will bring our people back to a thorough-going faith in a spiritual and supernatural Christianity, and that will successfully stay the tide of materialism that is threatening us. That will do more to keep us orthodox than all the confessions of faith in the world.

LEGGO YALOBUSHA COUNTY

The writer's heart was made glad the fourth Sunday when we had our first Sunday School lesson, this being the first Sunday School lesson for several years at Leggo. At the first of the year we succeeded in putting the Baptist Record into every home and we began to talk

Sunday School work. Now we have a good lively Sunday School with forty in attendance the first Sunday.

Two months ago we thought it best to get a new church register and revive our church roll. The register came and a committee was appointed to revise the roll. The revised roll was approved by the church. There are only thirty active members, so you can see we are small in numbers, but great in faith. This church for a number of years went under the name of a Land Mark Baptist Church, but these good people met and organized a missionary Baptist church and built them a good house to worship God in—one of the best little country churches in Yalobusha County.

I want to say that no better people ever lived than these people at Leggo. I believe also that they have gotten a new vision from God and in his service. Our meeting will begin the fourth Sunday in August. Dr. E. J. Hill from Merton Avenue Baptist Church, Memphis, will do the preaching. We are looking forward to a great meeting. We ask all to join us in prayer for a great revival.

We also had the Intermediate B. Y. P. U. from Wayside with us the fourth Sunday afternoon. The program given was very much enjoyed. We are very proud of the young folks at Wayside. They all have a mind to work. They have the best B. Y. P. U. in the county according to size, and a good Sunday School. Not only the young folks have a mind to work, but the old folks as well. To show you that these good people are workers, they have planted four acres of cotton and are going to let all the proceeds go for God's cause. How can this be done? One person gives the land and they all set a day to come together and work it. This is all done by organization—and I want to say we can't do anything that is worthwhile without being organized. All of our country churches could do something like this if they would only go by the leading of the Holy Spirit. Some of the choicest people that ever lived are at Wayside.

Our meeting begins at Wayside the first Sunday in August, the pastor to do the preaching. We ask each and all to join us in prayer for this meeting.—R. A. Kyle.

HOLLY SPRINGS

We are now in a "Missionary Educational Campaign" in Marshall County. Rev. Bao Si Ding, a native of China, and an inspiring speaker in the English language, is the principal speaker. We shall reach nearly all the churches in Marshall County Association in this campaign. Good audiences are enjoying the messages and good results will surely come from this work. We will not be satisfied unless every church in this association does something on the 1925 program.

The pastor appreciates the co-operation of the saints of Holly Springs and the good people of the county. Pray for us in the work of our dear Lord.

—G. C. Sandusky,

IN MEMORIAM

Mrs. S. G. Peeler

Inasmuch as our Heavenly Father hath seen fit to remove from her home and friends a loyal member of the Woman's Missionary Society of the Shannon Baptist Church, and a former president,

Be it resolved:

First, That we bow in submission to the will of Him who makes no mistakes; that we recognize the value of her life in service for others and strive to emulate her example.

Second, That we extend our deepest sympathy to the bereaved family and point them to the One Great Comforter.

Third, That a copy of these resolutions be spread upon the minutes of the Woman's Missionary Society; a copy be sent to the Tupelo papers, the Baptist Record, and a copy be sent to the family.

Miss Nannie Seale,
Mrs. E. F. Temple,
Mrs. Chas. Nelson,
Committee.

Una Lavica Honea Yates

Una Lavica Yates was born July 3, 1890, in Lawrence County, near Silver Creek, Mississippi, where she lived until her marriage to J. B. Yates, February 24, 1907. To this happy couple were born nine children, six girls and three boys, two of whom have gone with their dear mother, and seven are left to mourn with this heartbroken husband and father. Everyone who knew her loved her. She was a Christian and was raising her family to be Christians. The death angels called her away from us, April 26, 1925, at her home near Sontag, Mississippi.—Her niece, Etta Maye Yates.

In Memoriam

Whereas our heavenly Father has called our dear friend and co-worker, Mrs. Ouida White Lyle, to a higher sphere of service, the members of Friendship Church wish to express their love and appreciation of her memory; Resolved:

First, that in the death of Mrs. Lyle the church feels deeply its loss; that her constant attendance, her upright life, and her devotion to the cause of Christ was a constant testimony of her daily life; that her kindness and Christian graces have made friends of us all; that her constant devotion to her husband and children made her the light of the home and an inspiration to all.

Second, that the sympathy and love of this church be extended to her loved ones. It is sweet to know that her life is sleeping in pleasant dreams, that the family circle will be reunited in that heavenly home. "It was only a rose that thou lost Which flowered and faded naturally;

By charm of the breast that it embossed

It was changed to a pearl of price, Dost see?"

Third, that a copy of this be sent

ORIAM

J. Peeler

Heavenly Father remove from her a loyal member of the Missionary Society of the First Church, and a

now in submission to who makes no recognize the service for others late her example. extend our deep-bereaved family to the One Great

copy of these resolutions upon the minutes of the Missionary Society; the Tupelo papers, and, and a copy be

Nannie Seale, E. F. Temple, Chas. Nelson, Committee.

Honea Yates

Yates was born July 1892, in Hinds County, near Mississippi, where she was married to J. B. Yates, 1907. To this union were born nine children, three boys, two of whom with their dear mother are left to mourn a broken husband and a mother who knew her as a Christian and a family to be Christians. Angels called her on April 26, 1925, at her home, Mississippi.—Her family.

memoriam

Heavenly Father has taken away from this world our dear friend and co-worker, Henry Bethune, who lived at Langford, Rankin County. In my work as a minister I have never known a more Godly, consecrated and faithful servant of the Lord than Henry Bethune. His whole purpose in life was to glorify Christ. In my four years pastorate at Langford I found Henry Bethune to be one of the truest workers in the church I have ever known. Though he was a sufferer for several years he never complained, but bore it with patience. He desired to regain his health for no selfish purpose, but that he might spend a life of service for his Lord. He was only thirty years of age, but was willing to make this life short if it was the will of his Heavenly Father.

Brother Henry leaves to bemoan his going a faithful Christian wife and two children who were faithful to him to death. Also he leaves one of the finest Christian mothers that ever lived; also a brother, Harroll, who is now in school at Newton, Miss., studying for the ministry. And with these he leaves a host of friends and relatives who are made

to the family, the Carthaginian, and The Baptist Record.

W. B. Davis,
B. J. Barnett,
Joy Davis,
Committee.

W. T. Brand

At 6:45 o'clock on the sixth of June, 1924, Brother W. T. Brand was called to a higher life. His body having succumbed to the grim power of death his soul took flight to the eternal realms of light.

And whereas, Brother Brand lived for fifty years by the mercies of God,

And whereas, he was married at the age of twenty-three to Miss Mary Hitt, to which union were born eleven children, three of whom preceded him in death, he being survived by his companion and eight sons and daughters, all of whom have accepted the faith of Christ,

And whereas, in 1900 he accepted Christ, being baptized by Brother J. E. Chapman, he united with the Hickory Baptist Church,

And whereas, he lived about twenty-three years true to his faith, kind as a husband and father, liberal as a neighbor, true as a friend and loyal as a Christian,

Therefore be it resolved:

First, that the church has sustained and feels a great loss in the going of Brother Brand,

Second, we recommend this faith to all who survive him and feel his loss.

Third, that a copy of these resolutions be spread on our minutes, a copy be given the family and one sent the Baptist Record for publication.

By order of the church in conference, January 1, 1925.

J. C. Blass,
J. C. Ferguson,
A. C. Hailey,
Committee.

Henry Bethune

On April the 23rd the death angel took away from this world our dear friend, Henry Bethune, who lived at Langford, Rankin County.

In my work as a minister I have never known a more Godly, consecrated and faithful servant of the Lord than Henry Bethune. His whole purpose in life was to glorify Christ. In my four years pastorate at Langford I found Henry Bethune to be one of the truest workers in the church I have ever known.

Though he was a sufferer for several years he never complained, but bore it with patience. He desired to regain his health for no selfish purpose, but that he might spend a life of service for his Lord.

He was only thirty years of age, but was willing to make this life short if it was the will of his Heavenly Father.

Brother Henry leaves to bemoan his going a faithful Christian wife and two children who were faithful to him to death. Also he leaves one of the finest Christian mothers that ever lived; also a brother, Harroll, who is now in school at Newton, Miss., studying for the ministry. And with these he leaves a host of friends and relatives who are made

better because he lived. The writer feels that he has lost a brother.

—J. E. Kinsey, Merigold, Miss.

J. N. White

Brother J. A. White, another veteran of the Cross and a Confederate soldier, passed to his eternal reward in 1924. Brother White was a charter member of Pawtucket Church of Kemper County, Mississippi, which church had him ordained deacon. He filled this office with honor and credit to the Baptist Church until his death. Brother White was a very earnest contender for the faith once delivered to the saints and was always ready to give a reason for the same.

Resolved, that in his death we have lost an ardent supporter and regular attendant of the church.

Resolved further, that we thank God for his consistent life as a Christian and brother.

Resolved third, that a copy of these resolutions be sent to his family, that a copy be sent to the Baptist Record for publication.

By order of Hickory Baptist Church,

J. C. Blass,
J. C. Ferguson,
A. C. Hailey,
Committee.

Vernon Lee Robbins, Jr.

On April the 25th, 1925, the little soul of Vernon Lee Robbins, Jr., was transplanted back into the garden of the Maker who lent him to his parents for six years and ten months.

As he was returning from school he stepped out from behind a water sprinkler and the driver of the car did not see him in time to stop, so the blow was too much and the little soul never knew what hit him. He lived scarcely 24 hours.

Just a few weeks before the tragedy at the regular service of the church he wanted to confess His Saviour as his Lord, in baptism. Brother King found that he had already been won to Christ in the home, so was ready for church membership. As the pastor preached the funeral to a host of friends and loved ones he spoke of how beautiful it was to see the little fellow go down into the watery grave to follow his Lord in baptism.

His body was laid to rest in a most wonderful bower of flowers in the Cedar Lawn Cemetery in Jackson, Miss.

The father and mother, brothers and sister do not sorrow as ones who have no hope. While their hearts were crushed and broken they were most beautiful in their submission to the Divine Hand of God.

"Not until the loom is silent,
And the shuttles cease to fly,
Will God unroll the pattern
And explain the reason why.

The dark threads are as needful,
In the weaver's skillful hand,
As the threads of gold and silver,
For the pattern He has planned."

His Aunt,
—Mrs. Florence Robbins Hickerson.

(Continued from page 11)

pect any kind of claims now since I have been so surprised at positions taken and statements made by some "great and good men" recently. No doubt the day of the anti-Christ, the man of sin, is near at hand.

Notes and Comments

The B. Y. P. U., Sunday School and Workers' Convention of Montgomery County will meet with First Church, Winona, Sunday, July 12 to 18. Great times expected.

Regret to learn of the illness of Mrs. Boston, wife of Pastor Boston of Winona, who is in the Baptist Hospital at Memphis.

Pastor H. W. Shirley, because of a breakdown in health, has resigned the pastorate of the church at Philadelphia and has gone west for his health. May the Lord restore him.

Pastor Harvey Gray of Eupora will conduct the revival meeting at West, beginning the second Sunday in June. Rev. H. W. Shirley could not come because of sickness.

The new church building at Coffeeville is now under way. It will be a splendid brick veneer with adequate auditorium and Sunday School and B. Y. P. U. rooms.

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Blue Mountain, Mississippi

BEAUMONT
Beaumont

The Intermediate B. Y. P. U. had a social at the home of one of our members, Gilbert Craft, Saturday night, May 23. The room in which the games were played, the large hall and the wide porch were brilliantly lighted. Each member of the social committee led games, playing which was much fun. The social committee, Misses Virgie Parker, chairman; Cleo Roberts, Alma Floyd, Nelda Turner and Gilbert Craft, served delicious refreshments consisting of tuna fish and pineapple sandwiches and iced tea. Several cute prizes were won. At the close of the social the party walked the mile to town and had lots of fun.

Instead of our June party we are going to the convention at Poplarville. You will hear from us later. —Virgie Parker, Cor. Sec'y.

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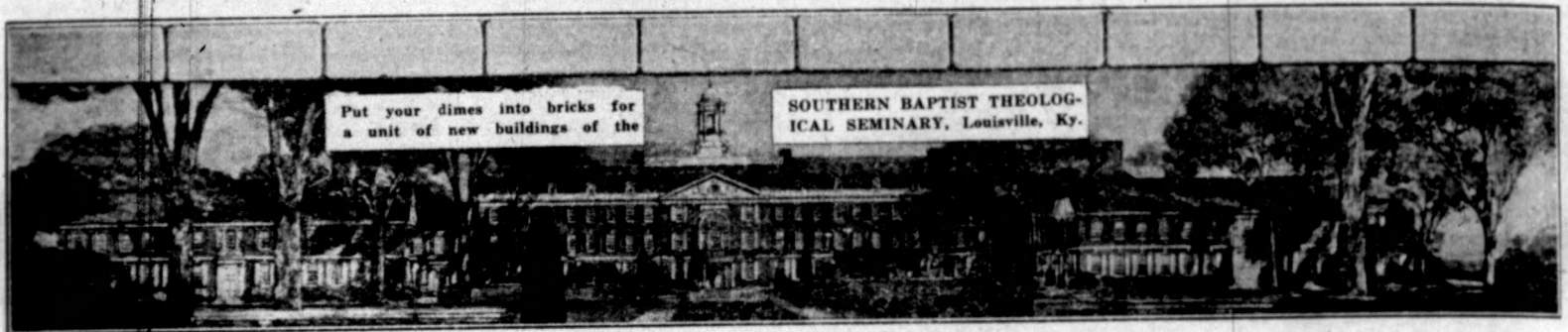
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Preachers' and Teachers' Day in the Sunday School

SUNDAY, JUNE 28, 1925

For this Special Day a unique and attractive program has been prepared. It provides the occasion for three vitally important things:

1. Recognition and appreciation of the faithful services of the pastor and officers and teachers of the Sunday School.
2. Presentation of the story of the Southern Baptist Theological Seminary; and opportunity for making a special offering to its Building Fund for the proposed new plant, a part of which is now under construction.
3. Emphasis upon the call to the ministry and missionary service, the pastors of the Convention being urged to preach a special sermon on the subject in connection with the Special Day.

President Mullins is challenging the Sunday Schools of the Convention to furnish the money for one unit of the new buildings, and proposes to place in the building a suitable memorial, giving the names, classified according to amount given, of all the schools which have contributed ten dollars or more.

Complete material for observing the day may be had FREE upon request from

THE BAPTIST EDUCATION BOARD, Age-Herald Building, Birmingham, Alabama

FIELD FORCE OF THE SEMINARY CAMPAIGN IN MISSISSIPPI

In a Workers' Conference held in Jackson on Friday, May 29th, plans were made to begin on Sunday the work of canvassing the Mississippi Baptists in behalf of the Southern Baptist Theological Seminary. Work will be begun in each of the six Baptist Districts of the state simultaneously.

The workers as at present distributed are as follows:

First District

General Field Men; Dr. A. G. Moseley and Rev. R. E. Wyatt, assisted by Pastors George F. Austin, B. F. Loveless and others.

Second District

Revs. George W. Griffin and C. M. Crosswy, assisted by Pastors J. R. G. Hewlitt and D. A. McCall.

Third District

Rev. C. T. Ricks, assisted by Pastors J. M. Walker and Charles Nelson.

Fourth District

Rev. J. T. Bowden, assisted by Pastors G. S. Jenkins and R. L. Wallace.

Fifth and Sixth Districts

Dr. E. F. Wright and Rev. H. F. Brinson, assisted by Pastors E. H. Cox and Spurgeon Wingo.

The churches to be occupied by these workers on Sunday, May 31st, are: Crystal Springs, Flora, Corinth; Meridian, 15th and 41st Ave.; and Brookhaven.

THE SEMINARY A MISSISSIPPI ASSET

Assets and liabilities are usually contrasted. Liabilities mean the obligations for which you are responsible. Assets mean your resources with which to meet obligations. Liabilities hold the individual. Assets are held by the individual. Liabilities are weights. Assets are wings.

The Southern Baptist Theological Seminary is an asset to Mississippi. It has had much to do with the forward movement of Kingdom enterprises within our State. There are at present about one hundred Southern Baptist Theological Seminary men in the State. Perhaps more than ninety are pastors of churches. The Bible teacher in the Woman's College, Reverend S. A. Wilkins, the Bible teacher in Mississippi College, Dr. M. O. Patterson, the Editor of the Baptist Record, Dr. P. I. Lipsay, the Circulation Manager, Reverend E. E. Ballard, the Corresponding Secretary of the Baptist Convention Board are all Southern Seminary men. These pastors and other leaders, because of their positions, are entrusted with great responsibilities and are either a liability or an asset to Mississippi. When you consider the work which they are doing, there will be no question but what they are assets and a large percentage of their influence is doubtless due to the Southern Baptist Theological Seminary.

To determine the value of an institution to a state, we have first to consider the number of students which the institution has furnished to the state and then to inquire into the nature of the instruction which that institution imparts. We, therefore, desire to mention three outstanding features of the Southern Baptist Theological Seminary.

In the first place, the Southern Baptist Theological Seminary stands for scholarship. If the information which comes to us is correct, the Southern Baptist Theological Seminary has a higher course of study than that of any other Seminary in the world. Its faculty stands second to none in scholarship. Several of them are recognized in an international way for their superior scholarship. Men who have graduated in other Seminaries of high standing have later taken work in the Southern Seminary and have been frank to say that the Southern Seminary has the best course of any Seminary they know.

Practically every one will admit that knowledge is power. This being true, then the greater the knowledge the greater the power. The value of that power to a state is to be determined by the character of the knowledge imparted by the institution.

We will observe in the second place that the Southern Baptist Theological Seminary, as well as standing for scholarship, is a great exponent of world-wide missions. This is evidenced by the fact that once a month one day is given over exclusively to missionary addresses, missionary reports and missionary offerings. It is seen again in the attitude of Seminary men towards the great missionary enterprises and lastly it is seen in the number of Seminary students who volunteer to go to Foreign Fields.

Another way by which one may determine the value of the Southern Seminary to a state is to see the breadth of vision of the Seminary men. While the Seminary stands for missions, with strong emphasis upon Foreign Missions, yet it is very evident that as a rule the Southern Seminary men stand for a full denominational program, and for every enterprise which contributes towards the successful carrying out of the Great Commission. All of the above are valuable to Mississippi as a State, for all real progress depends upon these things. They are wings for Mississippi.

On June 7th, J. W. Hickman and wife began a revival meeting in Canton, assisting Pastor C. E. Welch.

Dr. T. W. Calloway tells of a church trial of two members who had been fighting. The meeting did not seem to make for peace. The time to dismiss had come and the choir leader who had been taking a nap during the trial started the song, "Sure I must fight if I would win, Increase my courage, Lord". This was too much for the congregation and the belligerents, who giggled and made peace.